

The Baptist Record

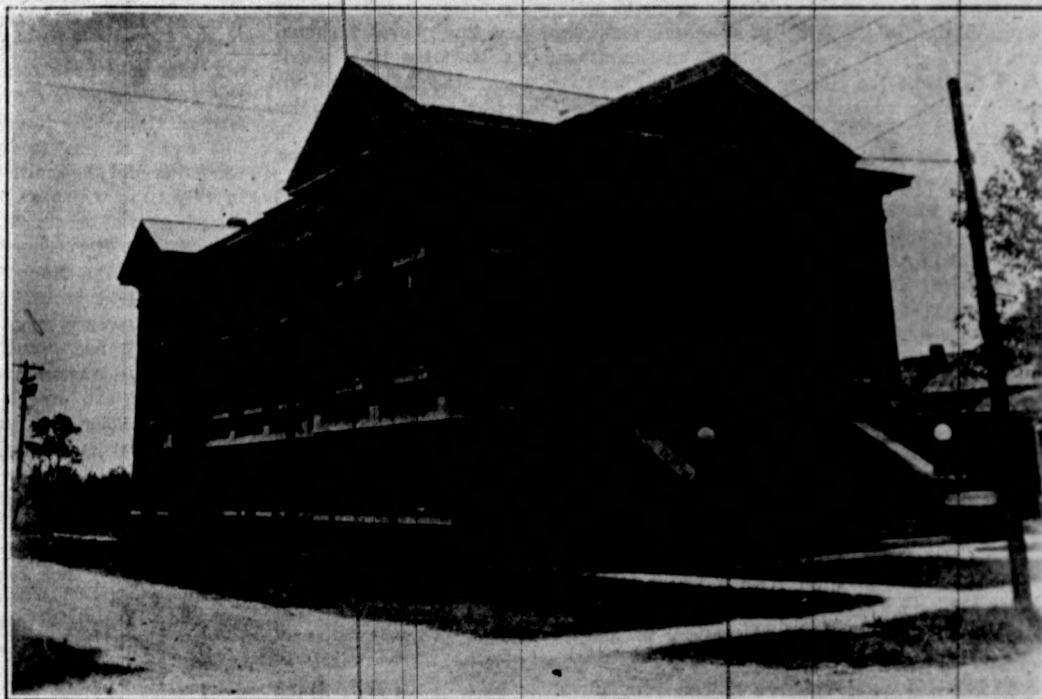
"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, Miss., SEPTEMBER 21, 1922

NEW SERIES
VOLUME XXIV, No. 34

MODERN CHURCH BUILDING FEATURES THE CLOSING CENTURY MOST PROMISING SIGN
OF PROGRESS



LYON BAPTIST CHURCH
D. A. McCall, Pastor

The Sunday School exhibit at the Mississippi Baptist Centennial Celebration, October 16-21, 1922, Jackson, will feature Modern Church Architecture. Look at the plans shown at the exhibit rooms and go home and build a worthy church and Sunday School house.
Come to the Big Baptist Day, Friday, October 20th.

"Honor the Lord with thy substance and with the first fruits of all their increase; so that thy barns may be filled with plenty and thy presses shall burst out with new wine." That means the first cotton you sell, and the first corn and potatoes and molasses you make.

A. J. Linton, H. B. Harrison, G. A. Smith and J. T. Fortenberry at Poplar Springs Sunday conducted an all day service, ordained Brother L. M. Phillips to the ministry, held a home coming service, memorial service, and unveiled a portrait of former Pastor J. C. Buckley. It was the eighteenth birthday of the church.

If your church or association wants to take part in the grand parade, Friday, October 20th, write to Mr. J. H. Wells, Jackson, Miss., who is chairman of the parade committee. His committee will have to do with the formation and direction of the parade. Write him now. Don't wait.

Pastor H. B. Taylor has just returned to Conway, Ky., after a three months' visit to mission fields in Brazil.

LYON BAPTIST CHURCH

This church was organized and received into the old Coldwater Association between 1842-46 and was then known as the Sunflower Baptist Church. It has the historic distinction of being the first Delta church and was located just below what is now Clarksdale, though at the time neither Clarksdale nor Lyon existed. Later the church was moved to old Shufordville and then to Lyon. Up to that time the following brethren were some of the pastors of the church: Alcorn, Boyd, Barksdale, Sparkman and L. Ball.

During the history of the church it has only been in three buildings. The last frame building was erected in 1901 and was used for eighteen years, when it gave place to the present beautiful and commodious building, both of these being built at Lyon, where a small band of Christians have become well known throughout the state because of their loyalty and endeavors. We think this building, erected at a cost of \$50,000, would be a credit to a community or city of any size and certainly the Lord is glorified in it. Brethren

White, Collins, Barnett, Cox, Morgan, Vick, Allen and Estes have been pastors at different times. Brother Estes, now of Picayune, had the leadership at the time this building was erected. D. A. McCall is the present pastor, having been on the field since the first of April.

Keep in mind the Big Baptist Day, Friday, October 20th, during state fair week in Jackson, when twenty thousand Baptists are expected to come to Jackson and take part in the parade. Baptist institutions, associations and churches will be featured in the parade.

Bro. N. T. Tall is gathering names and addresses of Baptist preachers, laymen and women who have reached the age of eighty years and over. Great numbers have been sent in. Don't neglect to send names of your old relatives and friends. God bless the old people.

The Greek army has been badly defeated by the Turks in Asia Minor, and returning Greek soldiers at Athens are in an ugly mood. It may result in the abdication by King Constantine and the return of Prime Minister Venizelos.

THE ADMINISTRATIVE WORK OF THE HOLY SPIRIT

B. B. P. Robertson, D.D.

We have already studied the Baptism of the Holy Spirit, the Endowment of the Holy Spirit, the Convicting Work of the Holy Spirit, the Regenerating Work of the Holy Spirit and the Sanctifying work of the Holy Spirit. We will consider at this time the Administrative work of the Holy Spirit, which is one of the plans of the work of the Spirit which is usually overlooked.

The administrative work of the Holy Spirit is in the life of the individual believer, in the home of the Christian family, in the Church of true disciples of Jesus, and in the lives of the citizens of the State when they are regenerated people. Thus we see that this subject should be of the greatest interest to every child of God, whether as an individual, or in a family, or in a church or in the State. We will consider His administrative work at this time in a church of Jesus Christ.

1. The Administrative Work of the Holy Spirit in the Ministry of a Church.

The scriptures teach that the gifts of the Holy Spirit come under His administrative work in a church. 1 Cor. 12:4-11; Rom. 12:6-8. All spiritual gifts therefore are the results of the administrative work of the Holy Spirit in a church. The call and location of ministers of the gospel are results of the administrative work of the Holy Spirit. This is clearly taught in Acts 25:28; Eph. 4:8-11; Acts 13:2-4; Rev. 1:16. The call to the ministry comes under this work of the Holy Spirit and no man ought ever to enter the ministry without the conviction that he is moved by the Holy Spirit. Then the making and unmaking of pastorates comes under this work of the Spirit and each church and minister in making pastoral changes should be subject to the direction of the Holy Spirit. Churches and ministers need information and suggestions, but they should give the Holy Spirit an opportunity to direct them in making decisions in the matter. The spiritual oversight of a church is also the work of the Holy Spirit and He should be given right of way in this matter. The spiritual condition of a church will always be good when the Spirit has free course in it. Acts 20:28; Acts 10:9-16; Acts 16:6. But the trouble is in many churches the Holy Spirit is not recognized and consequently there is no spirituality. He will lead the spiritually minded to go after erring members and lead them back into fellowship and service. The administrative work of the Spirit in healing the diseases of the people is not recognized as it should be. 2 Tim. 2:2; Acts 8:29; Acts 13:9; James 5:13-15. This does not do away with the practice of medicine, but it includes it, while at the same time it recognizes that only the Creator of man can heal his diseases. The churches need to give more emphasis to this and to recognize the physician as an agent of the Lord. Thus we see that all the ministry of a church of Jesus Christ is the work of the Holy Spirit in His administrative office.

2. The Administrative Work of the Holy Spirit in the Government of a Church.

The scriptures teach that the organization of a church of Jesus Christ in any community is a work of the Spirit in His administrative capacity. Acts 6:3-6; Luke 9:14. It is by the Holy Spirit that Jesus Christ organized those whom He saves into a church as His body in the community. Then the business of a church should be under His direction as the administrator of its affairs. Acts 15:8. All the members of a church should be under His direction in the conduct of all its business. The church in Jerusalem and also the church at Antioch recognized the Holy Spirit as the administrator of their business affairs. Furthermore, the discipline of a church, both formative and corrective, should be under the direction of the Spirit. 1 Cor. 3:16,17; Acts 5:1-11; 2 Thess. 2:16,17. There would be discipline in our

churches, if they were subject to the administrative work of the Holy Spirit. Very few churches give the Spirit any consideration in their work of discipline. And again the church should be directed by the Spirit in its selection of officers. Acts 6:1-10. However, very few of our churches give any consideration to the mind of the Spirit in their selection of officers. Thus we see that a church is a spiritual organization and hence its government is a spiritual government and the Spirit should have right of way in all its business affairs.

3. The Administrative Work of the Holy Spirit in the Worship of a Church.

The Holy Spirit administering the affairs of a church will lead the worshipers to conduct themselves as becometh the saints in the house of God. John 4:24; 1 Cor. 3:16,17; Habakkuk 2:20. The church which is directed by the Holy Spirit in its music will praise the Lord with the Spirit and the understanding. In 1 Cor. 4:15, Eph. 5:19, Colos. 3:16, and Eph. 2:22, some very important things are said concerning music in the worship of God which all Christians and churches should observe in their worship. Then the Holy Spirit in His administrative work will indict and direct the praying of the Christians individually and collectively in worship. In John 16:23, Eph. 6:18, Heb. 7:25, Rom. 8:26,27, and Eph. 2:18, some very plain statements are made concerning prayer. True praying is under the direction of the Spirit from the beginning to the end. True prayer is indicted by the Spirit and is expressed under the direction of the Spirit. A person prays to be heard of God and not so much of men. The works of Christians individually and collectively in churches are under the administrative work of the Holy Spirit. This is clearly stated in such passages as 1 Peter 1:12, 1 Cor. 2:4, 1 Thess. 5:1, 2 Tim. 4:2. The call to the ministry, the making and unmaking of pastorates, the field of labor of any Christian, is under the direction of the Holy Spirit. He imparts gifts to believers and directs them where they should use these gifts. Jesus from the throne of God and by the Holy Spirit administers all the affairs of His churches on earth and it is very important that they shall be subject to Him in every sense of the word.

4. The Administrative Work of the Holy Spirit in the Service of a Church.

The teaching of the word in a church should be under the inspiration and direction of the Holy Spirit. The Holy scriptures were given to us by His inspiration and He is the only one Who can enable us to clearly understand them. The word makes it very clear that each Christian and each church should teach the scriptures so that the people in general may know the will of God and all spiritual and heavenly things. Rom. 12:6-8, Matt. 28:20. Then the Holy Spirit will lead a church to train the young disciples and inspire and direct it in this blessed work. In Rom. 12:6-8, Matt. 28:20, and 2 Tim. 2:15 the duty of a church to train the young disciples is greatly emphasized. This is one duty which the churches neglected for a long time; but we should be happy that some churches are giving themselves to this blessed service at the present time. Again the Holy Spirit in a Christian life and in a church will inspire and direct and make effective evangelical service. As soon as the Holy Spirit baptized the first Christian church, every member of it became a soul winner in Jerusalem and was successful in it. The commission is that every Christian in a church shall be a soul winner and the Holy Spirit will lead each Christian in his blessed service successfully when the life is surrendered to Him for such service. Acts 1:8. There ought to be just as many evangelists in a church as there are members. How glorious it would be if the will of Christ in this matter should be fulfilled! Furthermore, the Missionary and benevolent works of a church are of the Spirit as to inspiration and direction. Every Christian who is controlled by the Holy Spirit

will practice the stewardship of his income as well as his life. The members of the first Christian church held their properties subject to the call of the Lord for the needs of the Kingdom. Acts 2:41-47. This should be true of every Christian and every church. What you do and how you do the work of missions and benevolences is under the administrative work of the Holy Spirit.

5. The Administrative Work of the Holy Spirit in the Finances of a Church.

The Bible teaches that people are only trustees of their properties and that each Christian should so conduct all his business affairs. In Deut. 8:11-18 and Psalms 50:10, this truth is emphasized and is applicable to all people, especially the believers in a church of Jesus Christ. The Holy Spirit when He has right of way in a Christian life and in a Christian church will always lead and inspire the believers to practice the stewardship of income. Then the scriptures teach that one tenth of our income is holy unto the Lord and should always be placed in His treasury for the expenses of His Kingdom, in this world. In Lev. 27:32, Matt. 23:23, and Matt. 3:8, this holy tithe is made very obligatory and the people who fail to practice it are robbing God of His own. But wherever the Holy Spirit has right of way in the life of the individual Christian and the church as a whole, the practice of this tithe will always be observed. Also the distribution of the Lord's money after it has been turned into His treasury should be under the direction of the Holy Spirit. Lev. 27:32. The people of God should not only make sure that His cause receives what is needed, but also that it is wisely distributed and spent. The people of God have wasted much of the Lord's money in building tall steeples which are of no use whatever. Then the method of contributing the Lord's money is clearly stated in the scriptures. 1 Cor. 16:12. The Holy Spirit where He is given freedom will inspire and lead every Christian to practice this method. The trouble with Christians and churches in regard to this method is that they have not been baptized in the Holy Spirit. The Baptism of the Holy Spirit will solve all money questions in the service of the Christ.

MISSISSIPPI HISTORY

(Continued)

"Here on the Great Pedee, they could support themselves by the labor of their own hands, while among congenial associates they could enjoy their Christian privileges with none to molest or make them afraid. Accordingly, as soon as suitable horses could be procured and amidst the tears of wives and children and weeping relatives, they clandestinely left the settlement with the understanding that they were to conceal themselves at the home of a friend on Little Bayou Pierre near where Port Gibson now stands, until they could be supplied with suitable provision, in clothes, food and money, for their journey through the wilderness to South Carolina. * * *

"When all the necessary preparations had been made for their journey, such as a supply of food and clothing, 'a new and unexpected difficulty arose', says Mr. Jones. Not a man could be found willing to risk the penalty of 'aiding and abetting' in the escape of the refugees. Their absence from home a single day or night might throw suspicion on them and lead to disastrous consequences; and the question was asked with increasing anxiety, 'Who will take their supplies to their place of concealment on Bayou Pierre?' The question was soon answered. There lived in the vicinity a noble-hearted and daring woman by the name of Chloe Holt, who acted in the capacity of accoucheress for the settlement, and was in every way suitable for such an adventure as was now at hand. Aunt Chloe had a kind and sympathetic heart, but an iron will, was determined and bold, and withal was a little eccentric. While she was all aglow to have the pleasure and honor of conveying the needed supplies to

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the exiles, she wished to hit a backhanded lick at what she considered the cowardice of the men in the neighborhood. 'If the men in the neighborhood', said she, 'are so faint-hearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to secure their escape from the clutches of these gospel-hating Catholics, if they will furnish me with a good horse, surmounted with a man's saddle, I will go in spite of the Spaniards, and they may catch me if they can.' The families and refugees were glad to avail themselves of her generous offer, and a suitable horse was accordingly brought and saddled as she desired. All things being ready, she made her appearance dressed cap-a-pie, in gentleman's clothes and mounting a horse in cavalier style, boldly dashed off. The journey was hastily and successfully made. She took the last farewell of the loved ones at home to the sorrow-stricken exiles, delivered them their supplies, gave them her blessing, and returned as she went. No one molested Aunt Chloe, and that adventure was her boast to the close of her life. It is supposed she died and was buried in Warren County, somewhere about the headwaters of Big Bayou Pierre. Could we find her grave we would make the effort to have a suitable monument placed upon it to perpetuate her name and noble deed to generations yet unborn. Whoever may, in future, write History of Baptist Churches, in Mississippi, let them not forget to make honorable mention of Chloe Holt. 'Peace to your ashes', old friend, wherever they may rest.

The foregoing incident is a beautiful and touching one, and shows how the Lord always has someone, even though it be a woman, for a time of great emergency. Think of a woman going alone through dismal swamps, exposed to wild animals, and hiding Indians, to perform a service for God's glory and the extension of his kingdom. Such devotion deserves to be honored, as suggested by Mr. Jones, by a suitable monument, could we find the place where Aunt Chloe waits her Lord's second coming.

"Soon after receiving their supplies from the hands of Mrs. Holt, the exiles began to move northward, threading their way along the old Natchez and Cumberland trace, fording or swimming the smaller streams, making rafts of logs to ferry themselves over the larger rivers, sleeping on the ground at night, with the sky for a covering, until they arrived in the white settlements northeast of the Indian country. In process of time they reached the former home of Mr. Curtis, on the Great Pedee, in South Carolina, where they remained over two years and a half.

"Mr. Curtis was active and acceptable as a preacher, and during his sojourn in South Carolina was regularly ordained by Benjamin Mosely and Matthew McCullens, and was duly empowered, whenever he should return to the Natchez country, to constitute a Baptist Church. * * *

"On the return of Richard Curtis to his home in the Natchez country, the voice of the oppressor had ceased in the land. The Stars and Stripes had been thrown to the balmy breezes that fanned old Fort Rosalie, and liberty of conscience was proclaimed to all. The hitherto oppressed and downtrodden Baptist Community met in conference and, under the superintendence of their beloved Richard Curtis, who presided as moderator, they completed their organization in due and ancient form as a regular Baptist church. This was probably in the summer of 1798. Their first church was called Salem—that is, peace—and stood among the upper branches of the South Fork of Cole's creek, in Jefferson county, on what is still known as the 'Salem road.'"

This account of the first Baptist Community in Mississippi is full of interest and it shows under what difficulties the Baptist cause was established in this country.

THE BRAZILIAN ITINERARY

South American Notes No. 5

By J. F. Love, Cor. Sec'y.

Concluding our itinerary in the North Brazil Mission at Bahia concerning which we wrote in our last article, we found that we could save time in reaching Victoria of the South Brazil Mission by taking a Dutch steamer to Rio and thence to Victoria by rail.

The Leopoldina railway is not exactly up to American standards but it took me through some beautiful country, and after a sort of log-rolling experience, landed me at Victoria after a night and a day's ride. The trip was made alone, and we had the use for more Portuguese than we brought with us from the States, but suffered no serious handicap in travel. We arrived at Victoria station, which is across the bay from the city, at night. Brother Reno met us, and we were soon in a boat, and away to the hospitable home of Brother and Sister Reno. A few minutes after our arrival, brethren, sisters and friends begin to call to give us a welcome. The Renos are popular in Victoria, and how gracious these Brazilians can be.

Early the next morning we were up to begin the day. Examination of mission property, conferences about work, and with the state board consumed the day. At night a delightful service was held at the church. The presence at this service of some of Victoria's leading business and professional citizens, gave evidence of the place of high esteem which Brother Reno has made for himself among the best people in this old and aristocratic city. A handsome and cultured Brazilian doctor opened the meeting with a speech, in which he told his fellow-citizens of his regard for Mr. Reno and his wife. The following morning a service was held with the students of the school before we took train for Campos. It was a pleasure to speak to these alert and promising boys and girls. Fifteen of them made public profession of faith in Jesus Christ before the service closed. This was much more a tribute to the sort of work which Mr. and Mrs. Reno and Miss West are doing than to anything which the writer said. The school is frankly and positively Christian and one's spirit is warmed by the atmosphere which pervades the school and the home. I may drop here an impression which I have received from visitation to mission fields and mission schools, namely: These mission schools are most effective evangelizing agencies as well as institutions for the training of efficient workers. The writer believes passionately in evangelism, but for this very reason, is compelled to believe in Christian schools on the mission fields which both win their students to Christ, and train them to win others.

We have valuable mission property, desirably located in Victoria. The church building with adjacent property for a day school is on a corner and at a strategic center. As soon as money is available for the purpose of better equipment, a great work is assured at this point. This is needed to make the present investment yield its best returns. Oh that Southern Baptists could see the great needs and opportunities, which cannot be taken care of with the Board's present receipts. The location of the new school is simply superb. It is above the city on the slope of the surrounding mountain. From Brother Reno's veranda, or other place on the grounds, one has a thrilling view of the city and beautiful harbor of Victoria.

This school will when completed, be a light on a hill, which will shed intellectual and spiritual illumination upon the city and its environments.

From Victoria we returned by way of Campos, a day's journey, for our second visit to this center of the great sugar district. Our former visit was for a Sunday service only, and did not allow time for careful survey, conferences and a visit to the flourishing school which Brother and Sister Bratcher and Miss Hawkins are conducting. We have here a fine piece of property with sadly in-

adequate accommodations for students who are already available. Brother Bratcher is just getting well under way in the development of a most promising school at this important center. Enlargement of the building is needed at once to accommodate those who are already in attendance and large numbers who are ready to enroll. The present facilities seriously handicap the workers. A few thousand dollars now would insure great success for this school, and entrench Baptists immovably in one of the greatest industrial centers of Brazil. This is but another of a hundred great needs and great opportunities which we are in danger of losing because our foreign mission receipts have been so sadly cut down.

We spent but a part of a morning in Campos this time, but this was long enough for a gracious service with the students. Names were added to our list of those who have publicly acknowledged Christ in these Brazilian tours for whom we will delight to pray. The Bratchers repeated their kindness of our first visit, and gave us good old Kentucky hospitality. Brother Bratcher thoughtfully escorted us to Rio, and furnished the language requisite for the trip while Mrs. Bratcher furnished the lunch, fried chicken of the home variety.

THE CRUCIAL MOMENT

By Eldridge B. Hatcher

About three years ago the Southern Baptist stock in the world's market shot skywards. It was headlined, north, east, south and west, that Southern Baptists had given—no, not given, but pledged—\$93,000,000 for kingdom building,—this sum to be paid within five years. Our boards and missionaries, yea, our workers in every realm and corner, sprang to their feet with a shout and fell to their knees in thanksgiving. Around the world went the news and church buildings, hospitals, orphanages, colleges and academies began climbing into form and beauty. Missionaries commenced crossing seas and, in heathen lands, the Baptist banner caught the sunlight in its folds as never before. And then in Europe—big, bulging, boiling Europe—the Baptist hosts entered and set their banners waving. In Russia the Baptist faith is spreading like a prairie fire, so that the latest figures report—some say one million, and others five million Baptists in that plastic land.

But stop, gentle reader. There are two currents. One is the Baptist world missionary movement just referred to which was launched by the \$93,000,000 pledge. But the other current is a silver stream, composed of the pledge payments pouring into the 75 million treasury. But something seems to be blocking the channel. Up to date there has been paid—well, only about \$35,000,000 up to May 1st, with half the time for payment then passed and with \$58,000,000 yet to be raised. Today the percentage of delinquency is probably much larger.

But the dark specter on the horizon is the general apathy regarding the \$93,000,000 pledge. Where is the zeal and heroism that flamed in the Southern Baptist heart three years ago? Why the present complacency regarding the slump in our pledge payments? Has a craven spirit touched our ranks? Did Southern Baptists erect too high a standard, too high for their loyalty and daring?

TESTING DAYS are these. Soon the five year period will have closed its doors and, thereafter, coming generations will read the story either of the success or the failure of our much proclaimed five year campaign. "But," says some one, "our campaign has already won a sublime victory." True, when regarded from the point of view of former undertakings, but not when regarded in the light of the pledge. Within recent months the standard seems to have been lowered by a sort of general admission that the \$93,000,000 figure can not be reached.

Is there a preacher or layman in our South-
(Continued on page 7)

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P. L. LIPSEY, EDITOR

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RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

CORBAN

Corban is one of the few Hebrew words which have passed over into other languages, because they have attained a technical meaning or a religious currency that make them a fixture. Such words as amen (so be it), halleluiah (praise ye the Lord), anathema (accursed), maranatha (the Lord is coming), will be recalled by Bible readers. The word Corban means a gift, specifically a gift to God, that is a thing devoted or consecrated to him and which therefore cannot be touched, taken away or employed in any other way or for any other purpose.

It is a fearful commentary on human nature that the only use of the word in the New Testament is one which shows how men use holy words and phrases to cover a corrupt purpose. Jesus had been charged with permitting his disciples to commit the venious offense of transgressing the tradition of the elders. Tradition, custom, habits handed down through generations had come to have binding force with them and imposed an obligation which was more effective than the commandment of God; indeed supplanted the commandment of God. The special perversion which Jesus points out is the trick by which a man eluded the command to honor his father or mother, by taking the spiritual bankrupt law, by putting his property in the name (not of his wife but) of God. It was a mere technical transfer. He never meant for God to have it, but by this ruse he meant to keep it for himself and escape at the same time the command to honor his father, and save his face, that is avoid the odium of disobedience. He starved his father and kept his money by saying it was "corban", that is given to God.

We wish to point out that there is today a similar and very common method of escape from a plain command of God, by this ruse of calling a thing dedicated to God and preventing the will of God being done. Infant baptism is nothing more nor less than a tradition of men. There is not a single command in the Bible for it, nor any intimation of its existence. Many of those who practice it admit this and the Roman Catholics who originated it plainly say that they do not go to the Bible for it but to the "tradition of the elders." This is the appeal of most of those who practice it. Romanists and some others believe it necessary to salvation, a sacrament by means of which the child is born again and so becomes a child of God. A lingering fear and superstition of this kind still haunts some of the so called evangelical Christians, but most of them do not teach that baptism saves.

But what they do is to claim that this "baptism of the infant", is his dedication to God, a gift to God, another Corban. Again the appeal to the tradition of the elders is brought into full play. The parents are told that their fathers and grandfathers were loyal members of such and such a church; that they themselves were dedicated by this ceremony in infancy and that these pious ancestors would be greatly shocked if the custom were not kept up and the tradition

of the fathers were suffered to be violated. And so they are urged to bring their little ones and let them be dedicated to God—Corban!

By this observance of the tradition of the elders the command of God is violated. To be sure it is only a ruse, the performance of a fakir, for there is no more dedication of a child by a Presbyterian or Methodist father or mother than by a Baptist father or mother. The purpose of it is, not to dedicate the infant to God, but in some measure to assure its being brought up in connection with that church, to prevent its exercising its right before God to act for itself freely in its choice of church and obedience to the will of God. It is for the purpose of binding its hands and its feet, its will, that it may be hindered in choosing. The people who called their money Corban, did not really give it to God; they meant to keep it for themselves. The people who dedicate their infants by having them sprinkled do so that they may keep them from obeying God by following him in the ordinance of baptism. It is a sin for which those in position of influence will surely be held accountable before God.

FIRST FRUITS OF HIS CREATURES

James says, 1:18: Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. The idea of firstfruits given to God is a recognition of his ownership, just as the first cotton made on a farm must go to pay the rent. The firstfruit therefore is holy, it belongs to God. He will take it and use it.

But we are not to get the idea that God relinquishes his claim to ownership of the whole, because we return to him a part. The part is used by him to demonstrate how he will sanctify the whole. James is not here talking about giving God anything. He is rather speaking of what God does with that which is his. God demonstrates by the use of a part what he means to do with and for the whole. He chose Israel for his own in order to show what he would be pleased to do for the whole. He selected one out of seven days for his own that he might show how time dedicated to God, even a fraction of it may be so sanctified and employed as to make all the rest of the days different in character. The keeping of the Sabbath holy will help to make all the days clean and pure and upright. The giving of one day wholly to God will sanctify the work of all the days to holy service. It will bring all of life into line with the gracious influences and purposes of that one day.

Now the same principle holds true with the firstfruits. Paul says in Rom. 11:16 "If the firstfruit is holy, so is the lump; and if the root is holy so are the branches." That is to say the firstfruit will have its influence like leaven upon all the rest, all that remains, which comes into touch with it. The firstfruits will give character to all the rest. So far it is the same truth which is taught by Jesus in the parable of the leaven hid in the meal.

But James goes further than this, further perhaps than we have gone in our thinking and hoping and faith. Let the message speak for itself; let it loose that its meaning may not be limited; and let the mind loose that it may take it in. This is what he says: "That we might be a kind of firstfruits of his creatures." It does not satisfy the meaning of this passage to say that these early Christians to whom James was writing were a sample of Christianity, the beginnings of what would be seen in many Christians in days to come. In that case he might have said a firstfruit among men, or in the earth. But he did not limit it to this world or to this age. He purposely said a "firstfruit of his creatures." That is as wide as the creation of God, as limitless as the universe.

It has sometimes been objected to the Christian religion that it magnifies unduly a little world like this of ours; that it makes this com-

paratively little speck in space the theater for the work of God, while myriads of worlds about us of greater size and countless in number are overlooked. They say, "Why should the Son of God come to a little ball like this and bother himself about a comparatively insignificant race?" The question is not without reason, for the Psalmist asked it long ago: When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him? It would seem that this world and its sinful inhabitants are not worthy of his attention.

But may the answer not be in part at least in that expression of James: "That we might be a kind of firstfruits of his creatures"? Astronomers and others have been seeking in some way to get into touch with some of these other worlds, with Mars or some nearby planet. These are premature efforts to attain what apparently God meant to be done in the consummation of his work of redemption. James takes us to the world's rim and bids us look out on the as yet unseen and unknown creation of God; and he tells us now that God has begun his work here with us. Redemption and glorification of his saints has begun. We are the firstfruits of his creatures. In some way all others will have a part in it. The work has but just begun.

James is not alone in his bringing us to the edge of other worlds. Paul says: That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus." Again, "I bow my knees unto the Father from whom every family in heaven and on earth is named." Again, "Unto a dispensation of the fulness of the times to sum up all things in the Christ." Again, "To the intent that now unto the principalities and the powers in the heavenly realms might be made known through the church the manifold wisdom of God." Again in Hebrews we read, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

What effect our living and the grace of God in us may have upon worlds we now call distant cannot be fully known at present. But it gives a dignity and responsibility to our present lives that no one can calculate, and a value to our destiny that none can measure.

COLLEGES OPEN

The law of nature that forbids a body to be at more than one place at the same time prevented our being at the opening of Clarke College, or the Woman's College or Blue Mountain College. But we killed two birds with one shot by being in Clinton at the opening of Mississippi College and Hillman on the thirteenth. Unlucky? No; only to those who were not there. President Provine and Mr. M. P. L. Berry were in fine spirits and expressed themselves as much gratified. Hillman is full and Mississippi College hasn't much room left.

A great number of interested visitors were present, some bringing their sons and daughters; others coming because they are interested in Baptist work, especially education. We could not learn anything definite about the number to be enrolled. The opening exercise began with scripture reading by Pastor B. H. Lovelace and prayer by Dr. H. M. King. Music was furnished by Mrs. D. M. Nelson, Miss Totten, the new voice director at Hillman, and Mr. Calanosky, the orchestra leader of Mississippi College, who will also teach German and French.

The speaker of the occasion was Pastor L. G.

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Convention Board Department

R. B. Gunter, Corresponding Secretary

BAPTIST RECORD CAMPAIGN

Strive to complete the Baptist Record canvass by the close of September. If for any reason you are unable to do so, please complete it as early as possible in October.

PAYMENTS

Let every church begin now to pay subscriptions and send the money in to the office. It will require many thousands of dollars by the close of October to enable the Board to meet all obligations and go to the State Convention without any indebtedness. We are well able to do it. We should think of no less. Mississippi Baptists should give one million dollars from May 1st, 1922 to May 1st, 1923.

CONVENTION BOARD SUPPORT

Remember when asking for help from the State Board:—

First, That the funds you are asking for are Trust Funds, which have been given by church members; some of them widows, orphans, and poor people who are sacrificing.

Second, That you as a church member have no moral right to ask members of other churches, whose members are paying their own pastors and local church expenses, to pay your pastor and local church expenses until you have first secured from all of your members a respectable contribution.

Third, That to receive help when you can help yourselves not only hurts you, but treats unjustly the persons who have given the funds. Self-support is discipline for self-control.

Fourth, That churches which are contributing mission money which you are asking for are carrying indebtedness on their own churches and paying interest rather than ask for help. There are many such churches in Mississippi now carrying a load of their own while helping others.

Fifth, That by receiving help from others when

you are able to do the work of the Lord without this help, you are failing to develop your own membership. Receiving is likely to cripple the heroic spirit. Besides this, you deprive your membership of the blessing of giving. The membership which only receives and never gives receives only secondary blessings, for the Master said, "It is more blessed to give than to receive."

Sixth, That when applying for help from the Board, the Board desires that you shall first, with the assistance of the enlistment man in your district, put on an every member canvass in your church and obtain a contribution from every member. When this has been done, you will be in a better position for making your application.

Seventh, That no church now receiving help will be granted help for next year unless an application is made on time. The application must be in this office properly filled out, with the canvass having been made, by December 1st. The fact that your church is receiving help this year will not guarantee help for next year. There must be a new application.

Eighth, That if you are unable to take care of the Lord's work without help, then you should cheerfully make your application, considering all the while the needs of hundreds of others who may need help as much as you do, for the mission funds are for the purpose of enlarging the Lord's work by helping those who can not carry on without assistance.

REGIONAL CONFERENCES

The interest manifested in the conferences which have recently been held has been even better than we have ever seen it. The attendance is unusually large and the spirit to win is more pronounced than heretofore. Let us pay now while we have the funds and not wait until the end of the year. Let us "Seek first the Kingdom of God and His righteousness".

Brother H. L. Rhodes, of Ackerman, Miss., sent us his renewal and four new subscriptions on the "Win One Plan". We appreciate this nice list and hope that many others will follow his example. September is Campaign Month. Let us get busy and place the Record in just as many homes as possible. If we read we will work.

Mrs. S. M. Allen of Stafford Springs writes us that the date given for Jones County Association recently was incorrect, and that the correct date is September 26-27.

Brother P. K. Patterson of Artesia writes that the church there has bought a nice five room parsonage and now wants a pastor in it for half time. Other churches nearby would probably take the rest of his time. Write to him or J. W. Halbert.

Pastor E. H. Garrott writes that the date of meeting of Wayne County Association has been changed from Oct. 19-20 to Oct. 25-26, so as not to conflict with Baptist Day at the State Fair.

The papers tell us that the Pope "blessed a photograph" of a member of the family of Mr. Cox, former candidate for the Presidency. Who was it said "What fools ye mortals be"?

Pastor H. R. Holcomb of Mansfield, La., has been called to Tyler, Texas. He has done a good work at Mansfield.

COLLEGES OPEN

(Continued from page 4)

Gates, an alumnus of Mississippi College, who has two boys coming later. His subject was "Training for Leadership", and Dr. H. L. Whitfield says in the twenty-five years of hearing speeches to college students, this is the best. Dr. Gates spoke boldly and earnestly, giving the qualifications necessary to leadership as follows: The power of vision, of thinking, of willing, of loving, of obedience and of courage. One must pay the price of faith and fighting and finishing. Dr. Whitfield, whom many are calling the next governor, also made a short, vigorous, impromptu address. Announcements were made, the bell tapped and a whole drove of horses went under the wire.

Dr. E. C. Morris, President of the National Baptist Convention (colored), passed away Sept. 5th. He was one of the greatest leaders negro Baptists ever had, and for many years president of their convention and pastor for 44 years in Helena, Arkansas.

One conclusion that may be reached from the Literary Digest's poll of the country on the prohibition question is not complimentary to that journal. Its readers seem to be drawn from the wrong side of a moral question. A better result seems to be gotten from the elections, for the voters are quite dry.

Dr. Theodore Whitfield of Gulfport supplied during the month of August for Park Church, St. Louis.

PASTORS' CONFERENCE

The Pastors of Franklin, Jefferson, Adams and Claiborne Counties, met with Fayette Baptist Church, September 4, 1922.

We found Pastor Hodge and his good people awaiting us to welcome us with a hearty handshake. We had in attendance six pastors, Brother Owen Williams (our district enlistment man), and a goodly number of lay-workers.

The day was filled with good and profitable things. We began at 10:30 a. m. and had several inspirational addresses and talks, which was greatly enjoyed. At 12:30, there was an alarm from above and all rushed up to see what the trouble was. We found that the good ladies had prepared a sumptuous dinner, which was very greatly enjoyed by all present. After dinner Brother Williams was asked to take charge and conduct a discussion of our general work and program, which he did to the satisfaction and edification of all.

We then went into permanent organization, electing Brother A. P. Scholfield as President, and G. C. Hodge, Secretary and Treasurer. We then adjourned to meet with the Roxie Baptist Church Monday after the first Sunday in December, 1922.

S. S. PERRY, Com. on Publication.

Rolling Fork was the gathering place for the Deer Creek Association last week. This name does not cover as much territory as formerly, but embraces the churches in Washington, Sharkey and Humphries counties. Some of the pastors may have forgotten to announce the meeting or some of the people may have forgotten the announcement, as the attendance was small, a good many churches not being represented. However, the quality was all right. If there are any preachers in the state that stand higher than some of these we do not know them, as everybody knows who has seen Pastors W. H. Morgan and S. G. Pope. The latter was made moderator and Brother Madison Flowers was elected clerk, and Brother D. H. Landrum treasurer. There had been no previously arranged program as this is a new association, but the body swung into line by adopting the three headed program and soon got their gait with a moving swing. Enlistment Missionary Hewlett led an excellent devotional service, reading about Paul's financial campaign. He also made a good missionary address. A committee on committees named the brethren to do the work for this year and next. The new pastor at Greenville, Rev. P. C. Walker, read the report on missions and accompanied it with a good talk. Brother Beard did the same for social service, and the visiting editor was drafted for a report and a few feeble remarks on education. Brother Morgan was busy keeping other people at work. It was evident the brethren were intent on getting through and going home early. The evening hour was given to Brother W. Y. Quisenberry, representing the Foreign Mission work, than whom there is no more convincing speaker. An excellent luncheon was served at church. The association expressed its desire for a missionary in its bounds as last year.

PIKE COUNTY ASSOCIATION

The next session of the Pike County Association will convene with the Tangipahoe Church on Wednesday and Thursday after the fourth Sunday in September (Sept. 27-28), six miles west of Summit. All visiting delegates attending desiring conveyance to and from the railroad will notify Mr. J. M. Reeves, Summit, Miss., R. F. D. Delegates coming from the north can either get off at Summit or McComb. Be sure to notify the chairman of auto committee so that you may not be left off, stating what day and train you will arrive on. We will expect representatives from all of our denominational interests.

J. G. GILMORE, Pastor.

THE WORK OF THE EDUCATION BOARD

By Albert R. Bond, Editorial Secretary

The Southern Baptists are beginning to recognize the basic place that education occupies in the denominational life and program. The different states have created and operated their own schools to meet the demands of their particular constituency. There has come a sense of South-wide unity that must take into account the fact that education under denominational control relates itself to the interest of the entire Southern Baptist life, hence the creation of the Education Board.

I.—Creation of the Education Board

For a number of years the Southern Baptist Convention appointed an Education Commission whose duty it was to study and foster the educational life of Baptists throughout the entire South. So well did this Commission fulfill its task and in developing was the appreciation of the place that education should occupy in the denominational life, that this Commission recommended to the Southern Baptist Convention the creation of the Education Board upon the same general relation to the Convention of the other boards, consequently, at the Convention in 1919 the Education Board was created and located at Birmingham, Ala. The Corresponding Secretary elected at this convention declined the election and Dr. J. E.illard, Pastor of the Southside Baptist Church, Birmingham, Ala., was secured to serve as Acting Corresponding Secretary until the Convention in 1920, when Dr. W. C. James, for many years Pastor of Grove Avenue Baptist Church, Richmond, Va., was elected. Dr. James entered upon his duties July 1, 1920. On August 1st, the same year Albert R. Bond entered upon his duties as Editorial Secretary of the Board.

In the action of creating the Education Board the Southern Baptist Convention declared the purpose of the Board to be "To promote education throughout the South and especially education under Baptist organized control and for distinctive Christian ends."

II.—Developing a Conscience on Education

The initial task of the Education Board was to discover its sphere and function which should determine its policy. There were no denominational precedents by which it could be helped in shaping its policy except such principles and ideals as were set forth by the former Education Commission. The Board has deeply appreciated the growing esteem for its efforts on the part of the Convention.

At the very beginning of its existence the Board faced the problem of developing among Southern Baptists a conscience on education in general and particularly education under denominational control. The splendid growth and success of the missionary enterprise in its various phases could have been possible only through the enlarging conviction of the Southern Baptists that a missionary conscience should respond adequately to the missionary appeal. Missionary contributions have indexed this missionary conscience. So far there has not been a widespread educational conscience that would be commensurate in its efforts and with the educational needs and opportunities.

Two factors enter into such an educational conscience. (The right of every man everywhere to be educated so that he can discharge his highest duties. (The belief that education under state direction does not furnish the full and highest motives for culture and character.) Wherever such a conscience exists there should emerge a conviction on two points (That our young people need to get such an education as will develop in them the right ideals of life); (That such an education can be had only under conditions made favorable by the right kind of equipment and the right kind of teachers. In this brief, only certain phases of its activity may be presented.

III.—The Education Board and Southern Baptist Schools

Southern Baptists have under direction, control and ownership the following number and classes of institutions:

Senior Colleges, 35; Academies, including High Schools, 57; Junior Colleges, 25; Bible and Theological Schools, 5

This makes a total of 122 schools. These schools are located in each of the constituent states of the Southern Baptist Convention, with the exception of the District of Columbia and the State of Maryland. The total enrollment in these schools is over thirty-four thousand; the total valuation of the property and endowments exceed thirty-eight millions. Southern Baptists have more invested in schools than any other Evangelical Denomination in the South.

The Education Board of the Southern Baptist Convention has no authority over these schools; the relation is that of co-operation and service. The Board seeks to advance the cause of Christian education as fostered by these one hundred and twenty-two schools, and brings the impact of the denomination to bear upon the educational problems so that each of these schools may benefit from the developing Baptist sense of educational opportunities.

The Education Board is the channel through which the funds from the Seventy-Five Million Campaign pass to certain South-wide institutions. These are:

Southern Baptist Theological Seminary, Louisville Ky.

Woman's Missionary Training School, Louisville, Ky.

Southwestern Baptist Theological Seminary and Training School, Fort Worth, Texas.

Baptist Bible Institute, New Orleans, La.

Southern Baptist Assembly, Ridgecrest, N. C. Also colleges in five states which need South-wide assistance, namely:

Ouachita College, Arkadelphia, Ark.

Louisiana Baptist College, Pineville, La.

Stetson University, DeLand, Fla.

Ewing College, Ewing, Ill.

Montezuma Baptist College, East Las Vegas, New Mexico.

IV.—The Publicity Department of the Education Board

The Department seeks to popularize the idea of Christian education through its Education Bulletin which is issued monthly, and through its issue of tracts upon important phases of education.

The Bulletin is sent free to all Baptist pastors, educators, or others who wish it and contains important surveys, statistics, articles by prominent educators and valuable material for addresses upon Christian education.

V.—Teacher Bureau

Through this Department the Board hopes to introduce Baptist teachers to Baptist schools. It has been in operation only a short while and has already demonstrated the wisdom of its creation. About 200 teachers have enrolled and there has been much correspondence with the schools regarding them. Many of these teachers are occupying important places. Two facts have already come into prominence in regard to the Teacher Bureau. (1) The schools are demanding teachers with thorough academic preparation. They are setting a high standard. (2) Our Baptist schools are seeking more than ever to have only Baptist teachers on their faculties. This shows that our Baptist schools are seeking to function as real Baptist institutions.

VI.—Christian Education Day

The Education Board co-operates with the Sunday School Board in putting out a special program upon Christian Education to be given in our Sunday Schools on the review Sunday in June, each year. The ambition and purpose to secure an education may be early formed by boys and girls, hence there is immense value attaching to

this day, which may go largely toward creating such ambition and purpose. Christian Education Day, therefore, comes to have greater significance because it is the impact of the Sunday School upon the life which may be led toward creating an educational ideal. The great purpose of this day is to urge our young people to prepare for life's duties, and to find a Baptist school or college to which they can go.

VII.—Helping to Get Students

The Education Board has carried forward a vigorous propaganda for students for our schools. A large list of prospective students has been sent to the various schools and these young people have had letters, tracts, etc., sent them, the aim being to stimulate in them the ambition and determination to go to a Baptist school.

Many boys and girls earnestly desire an education, but are hindered for lack of funds. A scholarship fund or means of self-help would greatly supply this need.

VIII.—Why Go to College?

(1) Capacity.—Statistics show that a college education has a high financial value. Andrew Carnegie said, "The business men of America have at last come to realize that a college education has a commercial value." The testimony of the Western Electric Company is, "Only 10 per cent of men without a college education made good while 90 per cent of men with a college education made good."

"Every day spent in school pays the child \$9.02. Here is the proof: Uneducated laborers earn on an average of \$500.00 a year, for 40 years, a total of \$20,000.

"High school graduates earn on an average of \$1,000 a year, for 40 years, a total of \$40,000.

"This education required 12 years of school of 180 days each, a total of 2,160 days in school.

"If 2,160 days at school add \$20,000 to the income for life, then each day at school adds \$9.02.

"The child that stays out of school to earn less than \$9.00 a day is losing money, not making money."

(2) Culture.—Education needs no apology. Ignorance must seek excuses. Civilization gives a grading to educated and uneducated people. The aristocracy of culture is as desirable as the democracy of privileges. The educated man or woman is competent to mingle in any and all circles, while the ignorant person feels cramped and unfitted to discharge many duties.

A college education of the right type will develop Christian character. To be able to master one's environment, to direct one's life policies and to follow one's ideals appeals to any boy and girl. Emerson said, "We unconsciously become like those with whom we hold reverential converse." A college training, therefore, will help to mould a boy or girl into the likeness of men and women who have noble ambitions and unswerving loyalty to high ideals.

IX.—Why Go to a Baptist College?

(1) Loyal Baptists.—Other things being equal a Baptist boy or girl should attend a Baptist college, thus showing loyalty to Baptist institutions. Baptists have thought it worth while to invest men, women and money in schools in order to provide for Baptist boys and girls full college training under wise leadership.

(2) Intelligent Baptists.—By the very nature of the case State Schools and schools of other denominations cannot give instruction distinctively Baptist. In our own schools, Baptist distinctions may be taught even though the entire student body of any particular school may not be Baptist.

(3) Co-operative Baptists.—One of the crowning glories of our Baptist schools is the Baptist product that they turn out. It is a noteworthy fact that students who return home from Baptist schools co-operate in the work of the local churches more easily than students who have gone to other schools.

IN THE IMAGE OF GOD A SERMON

By Dr. Webb Brame, Drew, Miss.

"And God created man in his own image."—Gen. 1:27.

It is a clear question whether one will believe and accept the Bible or wholly reject it. But one of the most assuring evidences of our divine origin is the unfailing witness found in normal man himself. In his self-reliance in his eager and willful stubbornness he has too often turned prodigal and wandered off to waste his substance in a far country, but ultimately if not his heart-hunger, his very human necessity drives him back to the provident Father and the House of Plenty. This kinship between man and God is seen in the individual and in the experience of our race. The difference in color, civilization, station or class is only on the surface. The abiding and common characteristics of us all are sufficient to wipe out these surface distinctions. We have the same struggles, the same dangers, joys and sorrows, and withal the same experiences seeking after God. Many in ignorance of the Bible have followed the voice of their higher nature and become more than the man of flesh. As many a heathen was brought to the True Light and came to know the Fuller Life in early Christianity and since because of the consciousness of this more-than-flesh man in them, even so is the testimony in our creation running through the entire history of our experience. Mysterious and dim is that light in many a breast, but once answering its call to faith, it leads to the Ampler Expression of our holy creation, the redemptive Fatherhood of God provided in the giving of his Son.

What an insignificant part of us is the man that appears, the visible, the carnal, when compared with the major part that bears the stamp of divine image. Science speaks of man as having a three-fold nature, as being a trichotomy—body, soul and spirit. I wonder how a distinction is found between soul and spirit. Occasionally a so-called scientist attempts to turn theologian and makes bold assertions, declares conclusions on matters immaterial and mystical. He is disqualified as a theologian, and the only thing he is scientific in is his unreliability and incompetency in matters of fact. Because science has insisted on accepting data that must have a logical and obvious arrangement, it fails to take into account man's holier and higher experiences. Many very highly accredited scientists today, however, are devout Christians and accept for themselves and insist on establishing this indubitable experience with God as being most logical and even obvious in all the course of history. If electricity, wireless telephony, etc., are thoroughly established in science today, why not be consistent in matters of man's religious experience. But that is not at all necessary, for our "faith is the substance of things hoped for, the evidence of things unseen". Therefore, though having a connection with God that is vital and actual, our relationship to Him is one that is evidenced through faith alone, and in faith alone has its fruition.

Three things are certain from this account of man's creation. His origin is spiritual, his being is a spiritual being, and his mission is a spiritual mission. Let us look into the first of these, just here.

I.—Our Spiritual Origin

The Record says plainly and positively that God created man. That statement is sufficient to any and all who have faith in the Supreme Being and his Inspired Word. This method described in the account gives all the credit and glory of man's life to God, and not to the blind, shifting, unguided forces of a Godless order. Man is the product of the great Spiritual genius and mind of God. Without the presence of this same Spirit-Creator with him, man is no more than the form of clay before it received its en-

dowment of life and soul. To deny that God is the Author of our life, is to deny his power and wisdom in preserving us, and his mercy in our redemption. While we rest our faith on the Bible as being full and final authority, again we point to man's spiritual nature to support the Book. This spirit-kinship of man to the Divine eliminates from his mind the possibility of any other method than the true one, and fixes even in his human nature the plan and purpose of God, the Creator.

This other thing is to be considered. While the universe is the material order of terrestrial things about us, in reality it is more a society of spirits. Its Creator is Spirit. Man its master is spirit, and all things created have a spiritual end. "For we know that the whole creation groaneth and travaileth in pain together until now.—Likewise the Spirit also helpeth our infirmities.—And we know that all things work together for good to them that love God." Rom. 8:22.

To prove physical likeness or identity without proving a corresponding kinship in spirit does not settle the question. The separation of man from the animal order is forever fixed by that Light within him and his seed that becomes the Life of men. The man alone has this bestowal of the divine image, and in the long history of his life is easily found the evidence of God's creation taught and declared in the Bible.

II.—Following the fact of man's spiritual origin, is the further conclusion that man's being is a Spiritual Being. He became a living soul. Not had a soul, but was a soul. This bestowal of the divine life upon the earthly form produced man. It is clear then that man's very being is a spiritual being. We would say his nature is a spiritual nature so far as he partook of the divine nature of the Father. No one has a soul to save but each is a soul to save or be saved.

This fact of our God-born nature makes us to be heirs of all ages. In this spiritual society there is no such thing as time and age. We are associated with God, our Father, the Lord Jesus, the Holy Spirit, and the spirits of just men made perfect. Not after the order of one Conan Doyle and "Spiritism", but after the assurance and glory of our faith. This federation of spirit kinsmen, this race of the elect, at once potential, is made actual in God's redemption which has been wrought on in his Son. We can recognize that this mystery largely has its solution in this: we are ourselves finite and have experiences with the Infinite One. We are so prone to judge the Lord by "feeble sense", when we are called to "trust Him for His grace".

Again, our possession of the image of God is not a thing that is our very own. The life in us comes from God, is a part of God, and belongs to God. The body is declared to be the temple of the Holy Spirit, and it is also the house of man's spirit. John Quincy Adams was out for his morning stroll in the last days of his long life. Dragging along with stick in hand, he met a friend who inquired as to his health that morning. His reply was: "John Quincy Adams is all right, but the old house he lives in is getting to be badly dilapidated. The foundation is about gone, and the roof falling in and the walls. Soon he will have to move to a better building." And according to his faith he did. Only a tent on life's campground to dwell in is the earthen form. By and by we decamp and go to live in the city that hath foundations whose maker and builder is God. Therefore, let us regard our life as a trust from God, that both in the flesh and the spirit we may please Him.

III.—The third and final lesson is to be found in Man's mission as seen in his creation. A spiritual origin, a spiritual being, and now a spiritual Mission. God's purpose in that crowning act of his marvelous handiwork is a holy purpose. That purpose is to the end that the God-given

nature of man may reflect and communicate God's perfect Nature unto the world. As we have from Him so graciously received, for Him we must so graciously give. As God lives, we live because of Him and should in his plan live for Him. Man's instrumentality is the chosen means of God for reaching a lost world to redeem it through the blood of his Son. For God to lose man because of his defection as a race would be for God to lose his own purpose in creating him. Hence the heavenly plan was necessary for God to conserve his greatest work in creation and to finish it with the second and greater creation, the creature now made new in Christ Jesus not according to works of the flesh, but according to God's grace and his own faith. In this man finds an adequate Power, a stronger Force, a Purer Motive to help him regain what was lost in the fall, and now in his struggle to get back. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "When Christ, our life, shall appear, then shall ye also appear with Him in glory."

THE CRUCIAL MOMENT

(Continued from page 3)

land who would dare to assert that Southern Baptists even now could not raise the entire \$93,000,000 if they would leap to their feet with the same devotion that fired their souls three years? Is there one who will intimate that that sum would be too large a gift from us for the work of our divine Master?

The one big question of the hour is "ARE SOUTHERN BAPTISTS A SPASMODIC PEOPLE, EASILY AROUSED TO THE MAKING OF SPECTACULAR PLEDGES AND ENJOYING THE INTOXICATION THEREOF, BUT INCAPABLE OF SUSTAINED PURPOSE AND SACRIFICE?" The fields of Europe, Asia and Africa are open to Southern Baptists with an imperious invitation. Our Baptist forefathers in Europe, centuries ago, never faltered. Their banner emerged from the dark ages with the New Testament program written high upon it. But Europe (Catholic and Reformers) arose in fury and slaughtered them, except a few who, with their blood bespattered banner, escaped to England and thence to America and committed it to us here to be planted in this soil and then to be carried back to Europe and to the world.

We stand today with this banner in our hands. Yonder is our pledge still flaming from the ninety-three million heights and we are far down the mountain side at the thirty-five or forty million level. If we are at all worthy of our martyred forefathers we will scale every inch of that hill and raise every dollar of that sacred pledge. It may be that many who have paid their subscriptions (or will do so) will have to volunteer to add an extra gift. It may be that our churches will have to keep special committees busy collecting monthly payments from every subscriber and it may be that non-subscribers will have to be stirred by heavenly thunderbolts. Ninety-three million dollars would be a small gift for our people when considered in the light of the liberality of the ancient Jews and the early Christians and the results now being accomplished on our mission fields.

In many great battles there comes a crucial moment with its threat of disaster. Right there is the battle's pivot. Then it is that many a triumph is wrenched from the throat of defeat. Then it is that out from the clouds of discouragement there suddenly bursts the light of a new courage which sets the languid forces ablaze. Then the order for the charge rings all along the line and forwards and onwards and upwards sweep the new born hosts.

Yonder, Southern Baptists, are the \$93,000,000 heights with their imperial challenge and yonder our divine Lord pointing us to the world's white harvest fields.

Mississippi Woman's Missionary Union

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PROMOTION DAY PROGRAM

(To be observed in October)

Prayer by W. M. S. President.
 Song—By Sunbeams (Regular Sunbeam Hymn).

Talk by Sunbeam President: "We the Sunbeam Band submit to you, the leader of the G. A., these girls who have outgrown us. They have been faithful to our Band and have helped not only to drive the darkness away in our own community but even in the uttermost parts of the world by their gifts and prayers. We shall miss them but rejoice that we can promote them to a larger realm of service."

Talk by G. A. President: (Pin G. A. colors on those coming. We welcome you into our earnest body of girls who are banded together to develop well rounded Christian girlhood and to bind together the girls of this church for world-wide service. Join with us in repeating our watchword, Dan. 1:3. (All G. A.s repeat.)

Recitation—Being a G. A.—World Comrades, page 20.

Prayer by Counselor.

President of Sunbeams—"Mr. Ambassador-in-Chief, it is our privilege to entrust these boys to your organization. They have been our real comrades and we shall miss them, but know you will lead them into a greater field of service."

Talk—Ambassador-in-Chief: Most heartily do we receive you into our organization and bestow upon you the rank of Page and we will assist you in every way possible to reach the highest degree our order can bestow upon you. Will you now join with us in giving our watchword, 'We Are Ambassadors for Christ'?"

Recitation—The Christian Warfare:

Ye sons of war I pray draw near
 Enlist as gallant volunteers.
 Become our royal brothers here
 And march as valiant soldiers.

You'll enter into present pay
 And feast and live from day to day.
 Turn right about and march away
 And Jesus will support you.

Talk, G. A. President—Dear Big Sister, permit me to leave these of our number who have reached the mature age of a Y. W. A. girl with you. We are sure by your counsel and the work of your organization they will develop into ripe Christian characters.

Talk by Y. W. A. President—How happy we are to take you under our care and may you give your best thought, time, talent and means to make Christ known through all the world.

Song by G. A. and Y. W. A.—O Zion Haste.

Talk, Y. W. A. President—Dear Mother Society: We are bringing you choice material from our Auxiliaries. You will find these girls ready to unite with your women in their World-wide Missionary enterprise. We know you will gently lead them into broader fields of service.

Talk by W. M. S. President to all.

Song by all—State Mission Hymn, by Miss Lackey.

Prayer for the promotion of the Young People's Work.

LAWRENCE COUNTY W. M. U. ASSOCIATION

The W. M. U. Associational meeting of the Lawrence County Association was held at Monticello, Miss., on Friday, August 25th, 1922. The morning session was opened with devotional, reading of minutes of preceding year, reports from all societies and Auxiliaries and consecration service.

The afternoon session included devotional, State Board demonstration program, given by Girls' Auxiliary of Monticello church, and the following reports: Personal Service, Stewardship and Mission Study, and other important matters attended to.

MISS CLAYTON MIKELL,
 Associational Secretary.

A MESSAGE FROM MINNIE LANDRUM

My dear Miss Lackey:

Just this card to let you know I had a safe and very pleasant journey to Rio. The trip was a real rest for me. I did not get the least bit seasick and did not have to take any medicine at all.

I am charmed with Rio. It is surely a beautiful city and very pleasant now, but they say the summers are really uncomfortable, but I don't think it will be too hot for me.

I shall be here in the Girls' School with Misses Randall and Neel until Dr. Soren and family get back. We will begin our language study next week. I had a long talk with Dr. Sheppard this morning and he is anxious for me to teach in the day school, Haddock Lobo, and I shall be very glad to work there. It is now in charge of native teachers altogether.

I think every day of the work back in dear old Mississippi and pray God's richest blessings upon you both as you touch the lives of so many people. I shall write you a letter soon. I am busy getting my room fixed up and meeting the missionaries and have not had time to write letters and the boat leaves tomorrow.

Yours with much love,
 MINNIE LANDRUM,
 Caixa, Rio de Janeiro, Brazil.

JEFF DAVIS COUNTY W. M. U.

Dear Miss Lackey:

I want to write and tell you about our Associational Rally which met with Bassfield Baptist church, August 24-25. Jeff Davis county is coming to the front. One hundred delegates registered out of fourteen societies. Thirteen societies were represented with good reports. Miss Jennie Watts of Columbia, our Vice-President, was present and gave a splendid talk on our W. M. U. work. Miss Martin from Industrial school at Columbia gave a very helpful and inspiring talk on the Young People's work that is being done in the school.

Our District Personal Service Leader, Miss Willie Allen, of Natchez, was with us throughout the Association. She was such an inspiration to us in every service and especially did she awaken deeper love and zeal in each heart for Personal Service. She also brought us a beautiful message in the form of a consecration service.

MRS. O. T. HATHORN, Secretary.

STEWARDSHIP

"The tithe is the Lord's."

There are no conditions under which a free man or woman may not tithe.

Miss Mallory has sent out some questions which will be discussed in "Royal Service", but perhaps Mississippi women would like to answer these questions or discuss them. We take the liberty to give them here:

1. How can a woman tithe whose husband pays all the bills?
2. How can a farmer's wife tithe?
3. How can a woman tithe who runs the household expenses on a stipulated allowance?
4. Give a brief statement of a way or ways in which you have known women to tithe.

Please answer one or all and send, together with the permission to publish, stating whether name may be published, to

MRS. R. B. GUNTER,
 818 N. Jefferson St.,
 Jackson, Miss.

Packages for our suffering ones in Russia and Southern Europe are going forward from the state in quantities, and in good material. Each time a list comes in there is a sincere desire to print it, and let the world see just what is being sent. But of course lack of space forbids. With full heart we thank you each and all, beloved.

Did you see a copy of "World Comrades" this past week? It is the newest of our publications. It comes quarterly, and is devoted to programs, stories, etc., for our auxiliaries—G. A.s, R. A.s, and Sunbeams. But it is so fine for mothers in the homes, and for day and Sunday School teachers of little folks. The price is fifty cents, and the first number alone is worth the money. Send to our headquarters in Birmingham and secure it to help you and your little people.

Fall days are our best loved days of all the year. But somehow we are beginning to dread them: They bespeak associations. We love to go to associations; and to attend as many as we can get in. But it is a physical impossibility to reach them all. And when letters come pleading that we do not neglect this or that one, we find we are in a "strait betwixt two". Be patient with us, beloved. We are really trying to choose wisely.

Special attention is called to the program on "Promotion Day" given in this issue. You will note that it is requested that it be observed in October. Many of our auxiliaries are ready for this day, and we are trusting that we shall hear of many observances of the day. Write us about it when your W. M. U. has had this privilege.

"Subscribe, My Lady Subscribe"—not only for Royal Service and Home and Foreign Fields, but for the Baptist Record; and do this now so as to be sure and secure the Centennial number which comes out October 12th. It is to be a beautiful issue; and one article alone is going to be worth the price of the paper. I shall not tell you what it is, but it was prepared by one of the most intellectual and brilliant women in the state; and will give you worth while history to hand down for the next hundred years.

B. Y. P. U. Department

"We Study That We May Serve"

Arthur J. Wilds, Field Secretary

B. Y. P. U. SOCIAL

The quarterly social of the New Zion Senior B. Y. P. U. was held at the church Wednesday afternoon, August 30, from 4 o'clock to 6 o'clock.

Dainty and cooling refreshments were served under the direction of the social committee.

The cardinal feature of the afternoon was an address given by Dr. H. A. McMurray, the Director of Education of the Second Baptist church in Jackson, Miss. After hearing him, each member of the B. Y. P. U. was fired with a determination and a desire to make New Zion B. Y. P. U. a stronger and a more successful B. Y. P. U. than ever before.

MRS. B. H. MILLSAPS,
Chairman of Social Committee.

A New One for West Laurel

Mr. Harry Smallwood, the B. Y. P. U. Director of the West Laurel Church, reports another Senior B. Y. P. U. for their church. This new Senior Union is made up of eleven graduates from the Intermediate Union. They have unreach material that they will reach now and this will soon be as strong in membership as the others of that splendid B. Y. P. U. church.

A patient, escaped from an insane asylum, was at last discovered in earnest conversation with a colored guard at a military encampment. By means of signs behind the maniac's back, the attendants were at last able to capture him. Then one of them happened to glance toward the guard and demanded in astonishment:

"Why, man, what's the matter with you? You're trembling and the sweat is pouring off your face."

"Yassir," gulped the negro. "Boss, after dat feller been talkin' to me five minutes I knowed one of us was crazy, and now I've found out it's him, I'm so relieved—so relieved!"

"Baptist Display" State Fair Week, Oct. 16-21; "Baptist Day" Friday, Oct. 20th. Two big features of the day, "Parade", "Pageant". Ten thousand Baptists wanted for that parade. Meet me face to face.

"Sunday before last we all met at the church and there we were divided into groups and each group went to a home where there was either an invalid or some old person who couldn't come to church. My but it was so nice to know that we had brought joy to some poor sick person or some old lady or man.—This plan proved so successful that our Personal Work Committee just started to work anew. We are going to reap this often."

Report of the Monroe County B. Y. P. U. Convention

About three o'clock on Thursday afternoon, August 24th, B. Y. P. U. members from all parts of Monroe County began to gather at the Aberdeen Baptist Church for the first Annual County B. Y. P. U. Social. Cars were provided and the young people went for a "lawn party" in the woods. Games in charge of the Social Committee were enjoyed, after which a delightful picnic lunch was served.

At seven forty-five o'clock the Convention proper was called to order by President L. G. Smith. Mr. C. O. Ester of Tupelo led the song service. Devotional by Mr. Robert Taylor. Words of welcome were extended by Clarence Eikner, representing the Senior Union; Elizabeth Walker, the Intermediate Union, and Curtis Cole, the Junior Union. Response by Miss Gertrude Chilcoat of Amory. Rev. E. L. Landrum preached the Convention sermon.

Friday morning's business began with song service and devotional. Miss Myrtis Pinnix of Center Hill Union spoke on "The Change and Growth of the B. Y. P. U. in Our Southland", followed with an inspiring message on "Yoke Bearing With Jesus" by Miss Wilma Bucy. Miss Marian Tate of Laurel talked on "All Baptist Young People Utilized". Miss Fannie Traylor brought an inspirational message on "Ye are not your own, ye are bought with a price".

One enjoyable feature of the Convention was the lovely lunch served by the Aberdeen W. M. S. to about one hundred delegates and the three B. Y. P. U.s of the Aberdeen church.

During the afternoon session a conference on B. Y. P. U. work was conducted by Mr. Paul B. Cooper of Senatobia, Miss.

The Monroe County Missionary, Rev. Rufus West, told how the B. Y. P. U. can help the County Missionary in his message to the young people.

The night's service opened with a chorus by the choir. Mr. Gaines Hightower of Hattiesburg spoke on "Education". Mr. Estes then spoke on "The Challenge of the Call". The closing message was bought by Mr. Cooper on "Jesus' Use of the Scriptures".

The officers elected for the ensuing year are: President, L. G. Smith; First Vice-President, Joe J. Jones; Second Vice-President, A. V. Hill; Third Vice-President, Walton G. Bright; Secretary and Treasurer, Miss Myrtis Pinnix; Junior and Intermediate Leader, Miss Madge Flournoy; Field Secretary, Miss Salie Paine Morgan.

The Convention goes to the Beek-er Baptist Church for the fifth annual session in 1923. The next quar-

terly meeting of this Association will be held with the Center Hill Church the fourth Sunday of November, with W. G. Bright, Vice-President, presiding.

The Selma Rhodes B. Y. P. U.

The new senior B. Y. P. U. for the West Laurel church has honored one of their Missionaries, and brought honor to themselves by adopting the name "Selma Rhodes". Miss Rhodes is in training to go as a Missionary. She is beloved by every member of the church and bears the name of being the most consecrated girl that was ever in the church. The young people love and enthusiastically accepted the name when suggested. This new Union has for its officers Alfred Hardin, President; Margaret Harrison, Vice-President; Loree Webb, Secretary; Oscar Hughes, Chorister; Nellie Ratcliff, Treasurer; Horace Headrick, B. R. L.; Bessie Hughes, Pianist; Mary Moody and Mattie Hamilton, Team Leaders, with Gladys Walker, Corresponding Secretary. Their slogan is to "Follow as near as possible the Manual, with paperless programs, striving to live up to the Object, fulfill the pledge and be thoroughly unselfish". Any B. Y. P. U. that has a slogan like that, with a set of officers like theirs and a Director like theirs will be in reality a "Training service of a Baptist church".

If the organization of the church hasn't for its purpose the carrying out of some phase of the Great Commission, it has no right to exist.

If you are an officer of the B. Y. P. U. in your church, you are an officer of the church, and responsible to the church, and have a right to expect the backing of the church.

You got that letter about the Baptist Record Campaign didn't you? Well time is short and so let's get busy and make the canvass and "bring home the bacon". First come, first served. Head the Honor Roll list.

No B. Y. P. U. member is worthy of the name who has subscribed to the 75 Million Campaign and—without a good reason—has failed to keep up his payments.

What is the work of a B. Y. P. U. Treasurer? His big work is to tell the members of the Union about the Missionary work of the denomination, to teach them what the Bible says about giving and to enlist the members in giving as a church member, through the church treasury to every cause to which the church gives.

Arthur J. Wilds, Field Secretary:

Dear Sir—We are organizing a Senior B. Y. P. U. and we want some information and literature on the work. Please write us and tell us about it.

MRS. FRANK HARRIS,
Secretary.

Holcomb, Miss., R. F. D. No. 1.

What a blessing it would be if the big head were as painful as the stiff neck.

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Many readers of the Baptist Record have from \$100.00 to \$5,000.00 of money on which they are not receiving any interest. Why not let this idle money be making some more money by depositing in 4 per cent Certificates of Deposit in this bank,—the largest banking institution in Mississippi. These certificates can be written for three, six, nine, or twelve months.

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BAPTIST PUBLICITY BY BAPTIST PAPER

By L. L. Gwiltney, Editor Alabama Baptist

Should any man of average intelligence be asked to name the institutions that contribute most largely to the good of mankind and the permanent upbuilding of the Kingdom of God on earth in no list he could make would be left out the homes and the churches. And it is just here that the Baptist papers are doing their quiet but far-reaching work. These two—homes and churches—make the denomination what it is, or can be, for bringing in the reign of God among men.

Baptist Papers Bless Baptist Homes

A father in Alabama said, "My children see the postman as he leaves other papers and magazines at my door. Among them I want them to see my Church paper, too."—He was a wise man. Merely for the sake of Christian Baptist psychology they create in the home, the papers are worth all they cost. Will they be read when they reach the home? Ask the Godly men and women who are leaders in their churches today when they began to read their denominational papers. Nine to one they will tell you that they began in childhood; and they then began because some loving parent was concerned enough about their spiritual growth to keep the paper in their reach.

This fact was illustrated at the last meeting of the Conservation Commission in Nashville. After the writer in a little talk had touched along this line a brother asked for a show of hands of those who began reading their denominational papers in childhood and of perhaps a hundred present it seemed almost unanimous.

In Alabama, as elsewhere, there are some people, whom we know it is useless to approach in behalf of our Baptist papers. We are more confident in appealing to those who teach Sunday School classes, as they usually delight in the denominational papers. But it is when a home is being made we say to parents: "You owe it to your children." And they do.

Do not judge the value of the paper in the home by whether or not the busy and often tired father reads it. Perhaps he doesn't read his Bible, either, yet it is a good book to have around. And as to the Literary Digest or any other magazine the same would be true with many fathers. The point is, if our papers reach the homes they will finally make their own place with some members of the family and indeed are often read first by consecrated fathers and mothers.

Baptist Papers Edify Baptist Churches

Nearly all the epistles found in the New Testament were written as the needs of the churches called them forth from the pens of the apostles, and not infrequently when an epistle was read in one church the people were enjoined to pass it on to another congregation to be read there also. Thus the

churches were edified; they were built up by this wide reading of early Christian literature which became our New Testament.

The papers today, while claiming no inspiration such as the apostles knew, come nearer filling the same position in our modern church life than any other agency.

The Spirit said to John when on Patmos, "What thou seest write in a book and send to the churches", and the Revelation with all its awful imagery and mighty lessons followed. Now, it is hard to see. Dr. Hillis says, "Of a thousand who can speak there is but one who can think; and of a thousand who can think there is but one who can see."

The editors of the Convention do their best at seeing and what they see they send to the churches. But it is not only what the editors see; the pastors and others are invited to see for themselves and the things they see the editor promises to send to the churches. And if one intimates the paper is not what it should be he is invited to large space in order to make it better. This is true at least of the Alabama pastors.

By the way, the editors get many stinging rebuffs. Like Paul the most of us know how both to abound and to be abased. Not long since a warm personal friend and an excellent pastor of a great city church told the editor of the Alabama Baptist that a member of his church had said he would not allow a copy of the paper to come into his home. Of course, the man had reference to the old days of the paper and not now, but my! how it stung! In a moment we got a second breath and replied, "Have you ever stopped to think there are 40,000 people in this city who have never come to hear you preach; they would sooner hear a yellow dog bark; not only so but we once heard of a man who would not let the Bible come into his home, either." Now our friend is second to no preacher in Alabama and the Bible is a good book and we only mention this to show that criticisms of our papers can be easily answered, if they were worth it.

The papers edify and help the churches and pastors. Apart from their pastoral changes would not be known, no news from the local missionaries, nothing about the meetings of the associations, state conventions and little about the South-

ern Baptist Conventions; no medium for imparting information, inspiration and collecting money for missions, education and benevolence; no news from the orphans, none from the colleges and schools and executive boards; nothing from Drs. Love, Gray, Van Ness, James and Lunsford; nothing from our Seminaries and training schools; not a word from those who have crossed the seven seas and belted the globe preaching the gospel in the name of Jesus. No news from the whole Kingdom work, but a dense darkness and a denominational gloom without the denominational papers.

If our people would only stop long enough to consider what they would have apart from the papers they would then see that they do edify and bless the churches and people. And as to cost, what if they do cost something? What if they are not quite self-supporting? Pray tell us of anything concerning the denomination that is. Are hospitals, orphanages, old ministers? The fact is, the papers are expected to help carry the burdens of every interest of the denomination and pay their own expense in doing so. If not there are kicks and kicks a plenty but always from those incapable of doing the editing. If a denomination lost its soul by reason of ingratitude there is no telling where some of our people would land.

Baptist Papers Are Denominational Amplifiers

The radio has a broadcaster and each receiver has what is called an amplifier. From the one is broadcast over large areas facts of interest to people, music, secret codes in time of war, etc. By the other impressions made on the delicately arranged aerial wire are amplified and made audible, it may be, to a multitude.

The papers serve both purposes in our denominational life. They both broadcast and make audible facts of the Kingdom that our people both need and want to hear.

The President of our State Convention preached a sermon to perhaps five or six hundred people on "Therefore Preacher Move On." He sent the outline to the Alabama Baptist and it was placed before the eyes of perhaps 40,000; it was reprinted by other papers and was thus still further amplified. Had it been copied by all the papers in the South, conservatively counting

three readers to each paper, it would have been seen by 450,000. And that is just what happens when all of our papers carry copy from one of our South-wide institutions. Is such value to be appraised in dollars and cents? Will such broadcasting and amplifying of our Kingdom work be reckoned up this side of eternity? The shame is that such facts of denominational interest do not reach 3,000,000 of our people and they could be brought close to that possibility if the papers for once were taken in dead earnest.

At the close of the Centenary drive in the Methodist church the bishops had a meeting and the question as to what agency assisted most came up for discussion. Tracts were mentioned, four-minute speeches praised, their best platform men congratulated, but they all agreed that the agency that was worth most were the papers of the Methodist church. Are denominational papers worth more to Methodists than Baptists? Who will venture a guess at what the Baptist papers were worth to the 75 Million Campaign?

Conclusion

We shall not tarry longer on values that no man knows and can know. What is to be done in your State and for your State paper this fall—in September? Are you willing for one time to throw yourself full length into the campaign for your particular paper? May we hope to expect our most dignified pastors to do a thing which hitherto has been considered by some a little below their dignity? Brethren, the

(Continued on page 13)



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Grenada

It is with joy that we tell you the new annex to our church is under construction, with two stories and basement. When it is finished it will be one of the best in the state. We hope to get out on twelve thousand dollars.

If "nothing happens aginit" it will be ready for the great State Convention which meets here November 14-16. Grenada is making ready for this Convention.

Some Meetings of Late

Have been in a few meetings this summer, most of them in and near Grenada. Graysport, one of my afternoon appointments, which is 14 miles east of Grenada, we spent a week, with eleven additions by faith.

Holcomb, another afternoon appointment, 11 miles west of us; there we spent ten days, with fifty-eight additions, fifty-one of them by faith. Great folks in both churches.

Toccopola, twenty-two miles from Oxford, with that fine spirit and untiring worker as pastor, Rev. F. Z. Huffstatler. The Lord gave us a wonderful meeting here, with twenty-eight additions, twenty-six of them by faith, many heads of families in the list, and some of the hardest cases in the state. God is blessing Brother Huffstatler in this good field.

Pilgrim's Rest. This church is only three miles from Crystal Springs, and one of the best country churches in the state. Rev. R. W. Bryant is their pastor. Bryant is a great pastor and preacher, and is always on the job. God gave us some great results—fifty-nine additions, with forty-three by faith. This is twenty-one summers I have been holding meetings, but I preached to more people in this country church than in any country church I have yet seen. The house was crowded to the doors every night, from thirty to fifty minutes before we were to start the services. However, we did not wait.

May God bless all the churches and the members. There has been more great meetings this summer than I have ever heard of before in the same time.

Make your plans to attend our Convention here in November. We are going to do our best for you.

W. E. FARR.

Rev. W. S. McCardle had Rev. J. E. Champion with him in a meeting at Union near Ben Moore. The church was revived and five received by letter.

At the meeting at Pleasant Ridge, where Rev. J. E. Chapman did the preaching five were baptized and several by letter. Rev. R. C. Folks is pastor there.

Five reported for baptism at the mission church near Meehan, where Rev. J. E. Chapman helped Bro. R. C. Folks.

The Bay Springs Association is to meet with the Sylvarena church, 8 miles from Bay Springs, on Wednesday after the third Sunday in September. Messengers will be met at Bay Springs Tuesday evening and Wednesday morning.

Good Work

Having seen so many good reports from the brethren concerning their meetings I concluded to write a short sketch of my summer's work. This has been a very happy summer for me. On the first Sunday in July our meeting at Olive Church, Pearl River county, began. Brother W. D. Smith was with us and did some good work; twelve were added to the church and the membership greatly revived.

The week following the closing of the meeting at Olive we came to Camp Anderson and conducted a Sunday School Normal. On Sunday night before the Normal work began Monday I preached as best I could to the people here. The Lord blessed us and some eight or ten accepted the Lord as their Savior. Our Normal work was real good and a number of folks who had never had any training took the course and have become real workers.

On the fourth Sunday our meeting began at Rawls Springs, with Brother W. A. Cooper of Columbia doing the preaching. It goes without saying that the meeting was good. Brother Cooper brought us some great gospel sermons; the result being six for baptism and several by letter.

From Rawls Springs we went to Rockport (Galilee Church). Here I did the best I could with the work until Brother J. N. McMillin came to our rescue on Tuesday. The meeting was great, and ten or twelve were added to the church. Brother McMillin is an eloquent and forceful speaker and brought us some great messages.

We went from Galilee to Lebanon, five miles east of Seminary. Here we did the preaching as the folks out there ask us to do. The Lord blessed our feeble efforts and sixteen were added to the church and the entire work revived.

We went from Lebanon to Sanford, where we have been serving the people as pastor for five years. Dr. Yarborough of Hattiesburg was our helper here, and of course the meeting was unusually good. Dr. Yarborough's messages were great and the people heard willingly. Forty-six were added to the church and the whole membership revived.

From this place we went to Bay Springs to be with Brother Hughes in his meeting at Sylvarena in Smith county. The work began promptly at eleven o'clock a. m. on the third Sunday in August. The congregations were great. The meeting continued through the week following and here the Lord gave us a special blessing. Fifty were added to the church, forty-six for baptism. Brother Hughes is a splendid pastor to work with and it was a very pleasant and happy week spent with him and his good folks at Sylvarena.

L. H. HARPER.

Moselle

The Baptist Sunday School Normal that began here August 28th was brought to a close September 1st, this being the initial gathering of this kind in Moselle and we members of the Baptist church, feeling

so proud of the distinction shown whereby we were given the honor of entertaining this assembly, that we feel constrained to take this means of paying our respects to those gentlemen and ladies who so ably conducted the classes, and who by their diligence and perseverance left us with better views towards the furtherance of Sunday School work and instilled that learning in some of our foremost men and women, which will aid them in a better understanding of the great task of teaching the young and the old the essentials in Sunday School classes.

Mr. T. J. Farr of Flora, Miss., principal, assisted by Miss Minnie Brown of Pontotoc, Miss., Primary teacher, were the ones actively in charge, and to these two highly talented persons belong all the credit and praise. Their entire time while among us was given over to this great cause, their diligence never ceasing when finishing their classes in the afternoon. The balance of the waking hours were used in visiting the member families and talking their work.

Through these two persons' efforts we were able to have with us during the Convention, Mr. Olive, Secretary of the Y. M. C. A. at Laurel, who spoke to us at length upon the social side of the Sunday School and left us with greater ideas relative to the upbuilding of the rural Sunday School. We also had with us Mr. Goode Montgomery of Laurel, who gave his earnest co-operation in the furtherance of the Sunday School team work idea.

The only sad part of the Convention came at the conclusion, in that we were compelled to part with these earnest workers, but we bid them God-speed and we bespeak for them great success in their work, a work that heretofore has been sadly neglected.

We hope to have these brilliant workers with us again during the coming year, and we hope to be able to present to them some bona-fide fruits of their labors, in showing a more qualified corps of teachers and better knowledge of the fine arts of teaching a Sunday School.

Saron, Holmes County

We commenced our revival here at 11 a. m. the third Sunday in August and closed Thursday p. m. Four were baptized and one received by letter. Brother S. W. Sproles did the preaching, and his son, H. F., led the singing. "Sim" was with the people of his childhood. All appreciated his presence and enjoyed his gospel sermons so much that both communities requested him to be with us in our meetings next year.

J. T. ELLIS, Pastor.

Bowlin, Attala County

Our meeting of days began the second Sunday in August and continued till Friday p. m. following. The meeting was well attended and a great interest manifested. Eight were received on a profession of faith and baptism, one by letter. We had two services per day and dinner at the church. Brother S. W. Sproles of Rayville, La., did the preaching.

J. T. ELLIS, Pastor.

The Bardwell Meeting

I shall not soon forget my eight days' meeting at Bardwell, Ky. Congregations were good from the very first. It soon became necessary to remove the meeting out-doors, and arrangements were speedily made for platform, seats, lights and so forth.

The song services led by Sam Elzey of Lexington, Ky., were especially inspiring. The mayor graciously allowed us to close the street, and many automobiles parked there for the meeting. Occasionally Brother Elzey would call on the automobile chorus to sing.

The church is making rapid strides under the leadership of the industrious and spiritual pastor, Brother J. D. Brame. The Sunday School is making fine advancement under the direction of Superintendent Pettit. Brother Pettit is also editor of the Carlisle County News, and is doing splendid work in the town and county.

Thirty-one were received into the church. It was my pleasure also to speak at the public school opening on Monday.

BEN COX.

"Dolan," said Mr. Graves, as he looked up at the city post-office, "what does them letters MDCCCXCVII mean?"

"They mean eighteen hundred and ninety-seven."

"Dolan," came the query, after a thoughtful pause, "don't yez think they are overdoing this spellin' reform a bit?"

Suppose the church of which the B. Y. P. U. is a part does not subscribe to the 75 Million Campaign, what attitude should the B. Y. P. U. have toward the Campaign? It would be right for the B. Y. P. U. to set the church an example by starting the campaign in the B. Y. P. U., and if possible enlist even those not members of the Union.

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MRS. LOUISE ELEANOR BOBO

At the suggestion of the present pastor it was the unanimous opinion of the Lyon Baptist church that honor should be given "to whom honor is due." Because of the relationship of Mrs. Bobo with the growth and work of the church we mention these facts for the glory of the Kingdom. Her two grandfathers helped organize the old church below Clarksdale. One came to the Delta in 1840 and the other in 1845. She was born Aug. 31, 1848, and is now 74 years of age. She was converted at the age of 18 and joined the church at its second location, old Shufordville, and is the only one belonging to the church there that is among the present membership. A gift of \$20,000 for erecting the present building shows how greatly her heart is in the work. She is a consecrated Christian woman. A type of the highest Southern womanhood—modest and refined. That is largely the reason for the family name, "Bobo" carrying with it such great Christian significance wherever it is well known.

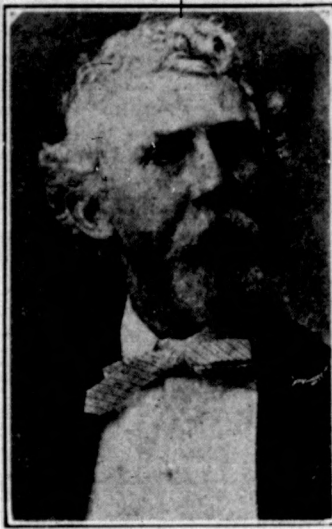
Calhoun County

The Calhoun Baptist Association convened today with Spring Creek Baptist church, one mile west of Banner in this county.

There were about 36 churches represented; about 100 delegates in attendance. Brother J. E. Byrd, State Sunday School worker from Mt. Olive, delivered a very forceful and eloquent address, and stressed the great necessity of stronger organization in our denominational work, showing that had it not been for our organization in the 75 Million Campaign the we would have to had abandon our home and foreign fields the past two years. People are waking up to their spiritual duties and privileges in the county, and great and lasting good will result from this great organization, in the Lord's Kingdom.

Rev. S. H. Shepherd, pastor of Derma Baptist church, was chosen moderator and L. E. Roane, secretary. Very large attendance and abundance of dinner, and every one felt that it was good to have been there.

W. M. SHELTON, Reporter.



BROTHER T. S. SHUFORD

The history of Lyon Baptist church would indeed be incomplete without a few facts about Brother T. S. Shuford, deceased. He was born Feb. 24, 1845. For about 25 years he was Superintendent of the Sunday School and was for many years a deacon. He started the subscription on the new building at a figure that meant another sacrifice on his part and the part of his family. Brother Shuford's life was in his church and to it he gave practically the whole of his time, attention and interest. Faithful in attendance upon services, held high in the esteem of all who knew him and a man that loved to sing, pray, worship and serve, verily, a man of God. He answered the final summons of his King on June 1, 1919, to take up his saintly duties in the Celestial City.

Calhoun Association

The 47th session of the Calhoun County Baptist Association was held at Spring Creek church, Tuesday and Wednesday, September 12th and 13th.

The Association was organized by electing Rev. S. H. Shepherd Moderator; Leslie E. Roane, Clerk, and A. L. Roane, Treasurer.

This was a splendid session of the Association, Brother J. E. Byrd being present and speaking to us for some time on the work that Baptists are doing.

Rev. H. L. Johnson, who pastored Spring Creek 30 years ago and who was Moderator of this Association many years ago, was present. Brother Carter of Zion Association was present.

The church letters made a good showing, there being 155 baptized, 3,790 members reported in the 34 churches and a valuation of \$26,850 placed on the churches.

This Association has many young men as members who are teachers in the public schools, and who take a great pride in the Lord's work.

Rev. J. F. Mitchel, of Calhoun City church, preached the introductory sermon, and it was splendidly done.

The next session of the Association will be held with the Rocky Mount church, about seven miles northwest from Vardaman, the nearest railroad station.

LESLIE E. ROANE.

Davis Memorial Baptist Church

On the 20th of August we began our meeting and continued for eight days and were very ably and efficiently assisted by J. H. Hooks, of First Baptist Church, Winona, Miss. During my ministry I have had quite a number of men to help me in my meetings, but I have never had one to do any better than did Brother Hooks. His messages were forceable, plain and to the point. He fought sin and the devil with all the power that God would give him, and the church and people of Winona should count themselves fortunate in having as their pastor and co-worker Brother Hooks. We predict for him a glorious future in the evangelistic ministry of the gospel of Jesus Christ. Any church will not make any mistake in securing Brother Hooks to assist in a series of meetings. May the Lord richly bless him and his good wife in their work wherever they shall go.

We had been engaged in prayer two weeks prior to the meeting, for the Holy Spirit to lead us that we might be ready for the coming of Brother Hooks, and I believe we were fully ready when he came, because in the second service a splendid young girl gave herself to the Lord, and it seemed that God was working in His mysterious way from the opening of the first service until the close of the last service. It seemed that we were truly upon the mountain-top all the time and people responded to the messages as I have never seen them before. The messages were convicting and convincing, and were so clear that even a child could understand, and during the eight days there were 35 who made a public profession of faith in Christ Jesus, and four coming with their letter. Then there were four who were waiting for baptism, and on Wednesday evening following the close of the meeting Sunday evening, the pastor had the privilege of burying this host with Christ in baptism.

In a financial way the people did more than they have ever done before. They had never given their help more than eighty dollars before and this year the church and community gave, as a token of our love and appreciation of his efforts, one hundred dollars, and this was done even before Brother Hooks came to us, because we felt by doing this that the way would be clear for the Spirit of God to have His way in the hearts of men and women, and so He did work mightily in saving souls and reviving the members of the church to a sense of responsibility to their church and pastor and they showed their interest and appreciation of the pastor by paying the salary for the month (\$100.00) and at the suggestion of a good deacon and his wife and in consultation with Brother Hooks, without the pastor's knowledge, paid my tuition (\$100.00) in Mississippi College for the coming session.

The good work and appreciation of the pastor is still being shown. On last Wednesday evening the good women of the church gave, as a surprise, a "grocery shower", but to

IN MEMORIAM

Walter Sills

Walter Sills departed from life August 17th. He was ill from Monday until Thursday. A host of friends and relatives visited him while he was ill. Walter was a Christian boy. He united with the Crooked Creek Baptist church two years ago. He died leaving a wife, a baby nine months of age, a father and mother, six brothers, two sisters, and a host of friends to mourn his going. He was buried at the family cemetery. The funeral was conducted by Brother B. E. Phillips. Lord bless the family.

MISSIE DIXON.

Mrs. I. P. Janney

Mrs. I. P. Janney was born in Covington county, Tennessee, April 1, 1856; was married Jan. 2, 1873; joined the Oak Grove Baptist church in September, 1885; and she fell on sleep Sept. 11, 1922.

Mrs. Janney was one of our very best mothers in Israel, kind and indulgent yet faithful to every duty. She leaves a devoted husband, two daughters and a multitude of friends who mourn because she has gone. The Oak Grove church will miss her, oh! so much.

The funeral was conducted in the home by her pastor in the presence of a large crowd and the body was laid to rest in the Oak Grove cemetery.

Sleep on dear one until the resurrection morn and we will meet to part no more.

J. L. PRICE, Pastor.

express it correctly it literally "poured". The women had prepared, as only women can, the shower to take place at prayer meeting, and my wife or I knew nothing about it and according to the leadership of Christ I had selected "Love" as the topic for discussion and prepared to read I Cor. 13, and when the first song was called for it was "Love Lifted Me" and at the opening of the first verse it began to "pour" and poured continually through the first verse and a part of the second, and all that the pastor and wife could say was "Thank you", and practically all that I could do in conducting the service then was just to read God's word, for the people had already demonstrated the chapter referred to above.

Since going to Davis Memorial in April there have been added to the church upon a profession of faith and baptism and by letter 73, and one restored, and we are moving forward for the glory of God. But we need your prayers that we may still do greater things for the cause of Christ. We have also started a reading room for the boys and girls at our Orphanage, who is a part of our membership, and the people have contributed many volumes of books and contributed magazines and other

(Continued on page 13)

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List of churches having sent in contributions to the 75 Million Campaign Fund on the year 1922-23, during August:

County Church	Amount
Alcorn	
Corinth, 1st	\$ 219.64
Amite	
Glading	20.00
Gloster	20.00
Mt. Vernon	25.00
Attala	
Kosciusko, 1st	414.47
New Salem	2.40
Bolivar	
Cleveland	34.15
Claiborne	
Beech Grove	9.00
Port Gibson	22.00
Clarke	
Mt. Zion	25.00
Antioch	16.50
DeSoto	15.00
Enterprise	44.00
Coahoma	
Clarksdale, 1st	125.00
Lula	25.00
Oak Ridge	5.00
Copiah	
Hazlehurst	400.00
Damascus	47.00
Strong Hope	28.50
Gallman	16.60
New Zion	90.00
Smyrna	36.57
Covington	
Collins	20.00
Forrest	
Hattiesburg, 1st	365.56
Hattiesburg, Main Street	310.05
Hattiesburg, 5th	63.75
Franklin	
Morgans Fork	2.00
Greene	
State Line	45.50
Grenada	
Grenada, 1st	400.00
Harrison	
Biloxi, 1st	130.38
Grace Memorial, Gulfport	12.00
Gulfport, 1st	43.25
Hancock	
Logtown	22.00
Hinds	
Bethesda	39.05
Jackson, 1st	1,071.89
Griffith Memorial, Jackson	33.35
Jackson, 2nd	1,321.68
Holmes	
Durant	117.04
Tchula	4.00
Jackson	
Moss Point East	7.60
Kemper	
Scooba	56.70
Zion	5.00
Jones	
Kingston, Laurel	54.88
Ellisville	13.75
West Laurel	168.00
Jefferson	
Fayette	14.00
Jeff Davis	
Victory	5.90
Lafayette	
Paris	10.00
Oxford	169.45
Philadelphia	4.00
Yellow Leaf	5.50
Lamar	
Oloh	9.00
Oral	39.00
Lauderdale	
Meridian, 8th Ave.	7.50
Meridian, South Side	40.50
Meridian, 1st	2.00

Meridian, 41st	166.05
Meridian, 15th Ave.	102.93
Oak Grove	76.53
Kewanee	44.65
Toomsaba	7.25
Leake	
Mt. Carmel	4.20
Lawrence	
Wanilla	5.00
New Hope	8.00
Lee	
Center Hill	3.90
Saltillo	41.00
Verona	19.50
Tupelo, 1st	250.00
Leflore	
Greenwood, 1st	350.00
Lincoln	
Mt. Zion	12.00
Brookhaven, 1st	289.24
New Prospect	21.00
Mt. Moriah	6.25
Bogue Chitto	17.40
Lowndes	
Artesia	11.65
Columbus, 1st	108.75
Columbus, 2nd	14.50
Madison	
Canton	394.84
Marion	
Columbia	115.90
Monroe	
Athens	25.00
Center Hill	80.00
Montgomery	
Winona	50.00
Neshoba	
Spring Creek	10.00
Noxubee	
Shuqualak	50.00
Brooksville	108.66
Newton	
Chunky	5.00
Mt. Pleasant	9.00
Oktibbeha	
Bethesda	60.50
Salem	33.00
Self Creek	7.00
Panola	
Pope	3.00
Sardis	27.60
Pearl River	
Picayune	49.85
Pike	
McComb 1st	379.40
Terry's Creek	6.00
McComb, East	14.50
Pontotoc	
Cherry Creek	10.00
Toxish	6.84
Randolph	10.00
Prentiss	
Baldwyn	140.00
Quitman	
Belen	1.20
Lambert	44.00
Rankin	
Oakdale	28.50
Star	21.00
Mountain Creek	20.05
Mt. Pisgah	3.00
Brandon	57.25
Rehobeth	3.00
Cato	5.00
Scott	
Hopewell	6.42
Sharkey	
Anguilla	12.50
Rolling Fork	15.00
Simpson	
D'Lo	37.66
Stone	
Wiggins	3.62
Sunflower	
Moorhead	40.00
Ruleville	145.00

Tallahatchie	
Friendship	5.50
Charleston	50.00
Spring Hill	21.50
Tate	
Mt. Zion	2.62
Union	
New Albany	200.00
Walthall	
Tylertown	81.77
Warren	
Redwood	5.35
Winston	
Good Hope	5.00
Noxapater (Mt. Carmel)	130.80
Louisville	73.55
Yalobusha	
Flam	25.00
Yazoo	
Yazoo City, 1st	51.95
Total	\$10,807.24

Union Church

Our annual protracted meeting, extending over a period of six days, closed last Friday. Our leader, Brother J. R. G. Hewlett, did the preaching, and the singing was led by home talent. We had a most gracious series of services. The congregations were splendid from the beginning, the interest and co-operation gratifying, and the results such as to gladden the hearts of all who are concerned in the spiritual well-being of our community. Eight were received in the church; three were received upon a profession of their faith in our Lord, and five by letter from other churches. When these are added to our regular number we have a total of 69. We have a good Sunday School, which we never miss a Sunday unless from some cause over which we have no control. Also a weekly prayer meeting, where we meet in goodly numbers to study the Word of God and sing songs of praises to His name. This church is located five miles west of Taylor, Miss., in the country, and was organized in August, 1921. We now use a school building for a place of worship, but we have a thousand dollars raised and will start building a church house in the near future, which will cost when finished about eighteen hundred dollars. I think it safe to say that the spiritual condition of our church life has never been better than it is today. For this we give thanks to our Heavenly Father and also acknowledge deep appreciation of the consecrated and able leadership of our beloved brethren, W. S. Hargis and J. R. G. Hewlett, and J. P. Horton.

J. C. CAROTHERS.

BAPTIST PUBLICITY BY BAPTIST PAPER

(Continued from page 10)

Conservation Commission, the Executive Committee of the Convention and many of our most thoughtful men have come at last to take this business seriously. Will you? The Conservation Commission at its last meeting in Nashville suggested "that an earnest South-wide effort be made in the month of September to increase the circulation of all the denominational papers", and the suggestion was unanimously adopted. We do not enter into detail as to

how the plans shall be worked or the campaign put on in the various States.

With all urgency it should be put on and worked to a finish for the glory of God.

Good Meetings

First, I began with Artesia, fifth Sunday in July. Worked there more than a week without any visible results, only two by letter.

From there I went to Bethel with Brother J. D. Fulton, where we had six days meeting, where there were four baptized and six by letter.

From there we went to Sardis, where Brother Fulton is pastor also, and the Lord blessed us more abundantly in the salvation of thirteen, eleven of them being baptized.

From there I came home to Ma-shulaville and did the preaching myself, where God still more abundantly blessed our effort and there were seven baptized, with more to follow, and nine by letter. Allow me to say these were genuine conversions, with marked evidences of Spirit work with both saint and sinner.

Allow me to add just here that I will close my work at Artesia some time between this and the last of the year, and they are looking for a pastor, who can live on the field. We have bought, and nearly paid for a nice five-room parsonage, and as it is situated on both the Southern and M. & O. railroads, it will be an ideal place for a pastor to live. They will take half time and likely in a short time will go to full time work. So any good lively brother wishing work will do well to write Brother P. K. Patterson, Chairman of Board of Deacons, or James Galispi, Clerk.

C. T. CLARKE, Pastor.

Davis Memorial Baptist Church

(Continued from page 12)

good literature for them to read and we will appreciate any good reading for boys and girls, from the ages of 8 or 10 years through 21 years, from any one or any church or society who wants to contribute to our reading room. We also have about 25 babies who haven't any toys, as your children have, to play with and they will be so glad to get any nice little toy or picture book to look at. Our orphanage has no regular library and we ask you to help us by sending to Dr. J. R. Carter at the Orphanage any book you have that girls and boys of high school or grammar school ages would like to read, and if you have not the book or magazine we will be glad to get any amount of money you may wish to send. These children are ours and while we are providing food and clothing, may we not provide for them good reading matter?

May God add His blessings to the brotherhood, upon His work, and upon the laborers.

B. W. HUDSON, Pastor.

Some Meetings

Two Meetings—Corinth and West Union

On the fourth Sunday in August we began a meeting at Carriere, with Brother E. Byrd to do the preaching. We began at a high altitude, as the first service was to deliver 21 Diples as to as many happy winners of the Sunday School Normal Course. This beautiful scene set the pace far above the ordinary. At the close of this beautiful service Brother Byrd took charge, and for five days he led us up to the very mountain top and held us there. The church was greatly helped. Many who had been indifferent, and this was a peculiar situation as there had been for some time a distressing condition that had caused such a state of seclusion that the church had lost her prestige and energy and was almost at sea. Much of this condition had been overcome and the coming of Brother Byrd was timely. Many renewed their allegiance and service to the cause of our Lord and 20 new members were added to the church. All of us are ready and will put our hands to the task with renewed energy. It was a great meeting.

At West Union we began on Saturday before the first Sunday in September, with the pastor to do the preaching. We continued for five days, and the Lord gave us one of the most spiritual and untentious meetings I have enjoyed in many a day. There was more weeping for joy and expression of soul ecstasy than I have seen my pleasure to see in a long time. The pastor and the members did not care if you did see them cry. It was good to be there. The Lord gave us five happy souls, and at the close we went away with renewed purpose and determination. The Lord be praised for it all. With profound gratitude to Him,

J. J. WALKER.

Mt. Pleasant

The meeting began at Mt. Pleasant, Winston county, the third Sunday in August. Rev. Z. B. Kitchens assisted J. W. Kitchens in the meeting, with Rev. Riley W. Dunlap leading the singing. The meeting resulted in 23 additions, 4 by letter and 19 by baptism. In this number the writer had the pleasure of baptizing one dear old gentleman 81 years old, who gave his heart to God and said he felt better than he ever did before. The church was greatly revived and has higher ideals than ever. May the Lord bless our every effort.

J. W. KITCHENS.

Two Good Meetings

As there have been telling of their great meetings at the various churches, my heart yearneth for the work; but having moved to Kossuth for the purpose of going through high school, I had to give up all my church work and haven't had any calls to any church yet.

But I can tell you of two good

meetings I have held this summer at school houses.

Mt. Horeb

This is a small school house about 17 miles from Kossuth and is located in the northwest corner of Alcorn County.

The meeting began on the fifth Sunday in July and continued until the following Sunday.

I tried to preach the simple gospel plan of salvation, without trying to arouse sympathy or emotion, and the results were clearly seen when eleven young people surrendered to the Lord.

Lone Pine

This is a small school house about 13 miles from Kossuth, located about two miles south of the Tennessee line, in Alcorn County.

The meeting was held under an old time brush arbor, built on a little slope which permitted the elevation of the seats in a way to put the people above the preacher, so that with very moderate tone the words of the speaker were wafted to every one.

I had one experience at this place that I have never had before: Sinners came to me while I was walking along the road and asked the question, "What must we do to be saved?" You may know the only answer I could give, "Believe on the Lord Jesus Christ and thou shalt be saved."

The meeting began on the third Sunday and continued until the following Friday night.

The results were six souls saved, two of whom had been members of the church but had never been saved.

C. F. ANGLIN.

Grenada

Recently I was with Rev. S. P. Morgan, at Hardy, Miss., in a fine meeting. Hardy is a little station ten miles from here. They have two stores. The only church there is the Baptist church.

When the meeting started we had seven members. At the end of seven days we wound up with fourteen new members, most of the new members being heads of families.

There are some of the best of the earth there—few in number, but good in spirit. Brother Morgan, their pastor, is one of our best preachers in North Mississippi. God is using him in a great way in all his other churches. Brother Morgan held his own meetings, and they were Holy-Spirit filled, and God sent meetings, with many saved. It is a joy to note what great meetings God has given the churches all over the land.

W. E. FARR.

A Great Victory for God

On Sunday, September 10th, there closed, at the First Baptist church, one of the most helpful meetings we have had in Brookhaven for a long while. There were ninety-five additions to the church, a large majority being grown people. The

meeting was unique in the large number of men that were interested and converted.

Frank McCravy of Laurens, S. C., who led the singing, greatly endeared himself to our people by his sweet gospel messages in song and his good work with the junior choir.

Evangelist Louis Entzminger did us a great service. His preaching was pointed, pungent, powerful. His personality was strong, winsome, and attractive. He inspires confidence. He has a spirit of leadership. He is an organizer. He planned his work, and he worked his plan. He put our people to work for Sunday School, to enlist unenlisted Baptists, and to win souls, in a most helpful way, inspiring by his own example, of efforts night and day, to reach the lost. Many lives were enriched and our faith strengthened. We will never cease to thank God for the coming of this earnest, consecrated, efficient winner of souls and preacher of the gospel.

The first Sunday afternoon a religious census was taken, and on the second Sunday the entire Sunday School was reorganized, on such a plan as to make it more efficient in reaching and holding its possibilities. The teaching force was nearly doubled and the Sunday School attendance increased 25 per cent on this day. A great Young People's Department was organized and one Adult class moved to the Legion building on the next block, two others already occupying our annex, purchased during the past year.

We most gladly commend Brother Entzminger to our brethren in any of the churches, wherever his services may be secured. You will not miss it, but will be greatly blessed, if you can secure this man of God to lead your evangelistic campaign.

Five hundred dollars for the expenses of the three weeks' campaign were contributed, and on the last evening a free will offering of eight hundred dollars was presented Brother Entzminger personally. It was a great surprise and delight to many of the audience to know that the K. K. K. also presented him an appreciative letter containing ten crisp ten dollar bills. We thank God for His blessings on us in their great meeting.

J. A. TAYLOR, Pastor.

Friendship

Our meeting at Friendship was attended by more people than we could make room for in our house. Each evening service was an overflow.

Brother C. S. Wroten preached five days for us.

Since August, 1921, we received for baptism 26, by letter 23. This is a typical Delta country church of above 200 members, of whom four families may be said to own the homes in which they live. This is one of the happiest communities to be found in the State.

MARION COUNTY BAPTIST ASSOCIATION

The Marion County Baptist Association, covering the churches in Marion county, and Oloh church in Lamar county, held the regular annual meeting September 8, 9 and 10 with Foxworth church, of which Rev. B. B. Coke is pastor. The Association was well attended, there being a number of delegates from all the churches. The old plan of reading the church letters was followed, and by the reports, progress has been made in most of the churches.

The Association organized Friday morning by re-electing Rev. T. D. Cox moderator. Miss Jennie Watts was elected clerk, and W. L. Simmons treasurer.

Rev. W. D. Smith preached the Associational sermon.

The plan of grouping the reports under three heads was adopted and to a certain extent carried out during this session.

One thing that deserves special mention, was the drawing of the Woman's Missionary Society from the regular Association. A special day was set apart for Woman's Work.

The visitors to the Association were: Dr. R. B. Gunter, Dr. W. Y. Quisenberry, Rev. L. E. Lightsey, Dr. J. R. Carter, Rev. Owen Williams and Rev. J. B. Quin.

The three days were full of business, and this was counted by old attenders to be one of the most constructive meetings held in many years.

The Association goes to Bunker Hill next year. The W. M. U. will hold their meeting Thursday before the General Association meets on Friday.

Webb

We have had no protracted meeting at this church this year.

Our Sunday School under Brother Charles Cossar is doing good work. We have received by baptism seven since our meeting in 1921.

The financial crash hurt our people here more severely than at any place in the country. Several of our brethren who were in fine shape, bought land and lost all they had paid on their deals.

J. P. WHITE.

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Bay Springs and Sylvarena
Some great things have happened since we came to this field. The Lord has glorified His name. One hundred and eight have been baptized into these two churches in the last nineteen months. We have baptizing all through the year. These people seem to love God. I have never had a more responsible field of labor. Have not had a divided vote on any question since we came here. Have put in a Sunday School annex at Bay Springs and have it well equipped.

Two fine young fellows have entered Mississippi College from this field as ministerial students and we feel more to follow.

Sylvarena is a great field. Baptized forty-six at one baptizing this year. Brother L. E. Harper did the preaching in the meeting. He is a fine man and a good preacher.

J. L. HUGHES.

A Great Meeting at Columbia

The fourth annual Baptist county-wide revival for Marion county was held August 27th to September 4th. The county-wide revival idea was suggested in 1919 by Brother T. L. Holcomb, who was then pastor at Columbia. Such a revival was held that year and has been held each year since. All of these have been great revivals with many conversions and with large numbers uniting with the Baptist church at Columbia and with other churches in the county. These meetings have been under the auspices of the Baptist church at Columbia, but the other churches in the county have co-operated. The principal services have been out of doors on the high school campus in Columbia at four and seven-thirty p. m. each day. Services have also been held in all parts of the county, in school houses, in mills, on the streets and on the court house square.

Pastor W. R. Cooper was assisted this year by Dr. L. R. Scarborough and Prof. and Mrs. I. E. Reynolds of the Southwestern Seminary at Fort Worth, also by Rev. Owen Wil-

liams, Enlistment Missionary, Rev. Wade Smith, the pastors of other churches in the county and the writer. Dr. Scarborough did the preaching in Columbia and Prof. and Mrs. Reynolds led the music. Large crowds came from all parts of the county and from other counties to hear the splendid music and the great, soul-stirring messages of Dr. Scarborough, simple enough for all to understand, but full of truth and power. The other brethren preached in other sections of the county.

There were one hundred and forty-four additions to the Baptist church in Columbia, one hundred and six of them for baptism. Approximately fifty other professions of faith were made at the services in Columbia and in other parts of the county. Fifteen or twenty will unite with the churches of other denominations as a result of the meeting. A splendid offering was made for the Seminary at Fort Worth at the close of the meeting and a number of young people surrendered for special service.

Pastor Cooper, Miss Jennie Watts, the very efficient church secretary, and the other faithful workers in the church at Columbia are to be congratulated on the splendid organization and arrangement for the meeting. It would be well for other counties to adopt the county-wide revival idea and reach the entire county in a soul-winning campaign. It was good to be in Mississippi and in Columbia again. May God greatly prosper His work in the dear old state.

N. R. DRUMMOND.

Charleston

The work in Charleston seems to be coming into her own again. During a six weeks' vacation by the pastor on account of sickness, Sunday School and church attendance went far below normal, but with the coming of fall we are gradually returning to "normalcy"

We had 273 out of an enrollment of 320 in Sunday School present yesterday. Had six additions, four

of whom were for baptism during the morning and evening hours of worship, and the church filled with people.

The church enthusiastically invited Dr. R. A. Venable to come and spend a week (Nov. 21-29) in a Bible School, which he has accepted, and our church people are anticipating a week of wonderful inspiration.

I am also authorized to invite every preacher who can come, to be with us for that week. You will be entertained gladly by our church.

It is needless for me to speak of Dr. Venable as a Bible teacher to Mississippi Baptists, for you know him. However, I spent six hours per week in his home during a part of my pastorate in Meridian, studying with him the Greek New Testament, and truly I can say I never heard any man surpass him in Biblical interpretation.

With gratefulness to our heavenly Father for returning health and His blessings upon our work, we face the future with renewed courage.

JOS. J. MAYFIELD.

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You will like the determination we show in giving you your work when wanted—or before!

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Do not delay in making room reservations. Reservations to date are the greatest that we have ever had.

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J. W. PROVINE, Clinton, Miss.



MRS. FANNIE DURHAM
ARMSTRONG

(Among the sketches of our aged ones set in, not many are more interesting than this one because it was prepared for us by the subject herself.)

I was born near Macon, Ga., Feb. 24, 1833. My parents brought me near Squalak, Miss., when I was not quite eleven months old. It was a remarkably fine place, just seven miles from Squalak. The people were educated and very refined. Every one had a fine flower garden and many books. The church was just outside of our big lot of hickory trees, and the school house was about 100 yards further off. My father and mother were very religious. My father held family prayers, and always retired at nine o'clock. Our house was the home of the preachers. I have known many distinguished men. Among them were Barnes, S. S. Latimer, Bester and Basil Manly, who preached at our church, Dr. J. B. Gambrell and wife, Dr. Mullins, Dr. B. H. Carroll, Dr. DeMent, and I have often heard Dr. Truett.

I joined the church when about sixteen years old. We moved to Verona when I was near eighteen. My father laid off the town of Verona and named it. I was married to Mr. Clark Sewell Brown, Sept. 21, 1851, but he lived only eight months, was killed by a young man because Mr. Brown had whipped his little brother at school. I remained a widow for sixteen years, then married Dr. T. T. Armstrong, who lived only three years. I went to Texas thirty-five years ago. I taught all the time. I have taught in all more than fifty years.

I went to Shawnee to see my nieces and there I fell and broke my hip and have not been able to walk since, only with two sticks.

I feel that my life has been of so little use to any one; but I hope that some one will be inspired by this to go forward in life's struggle.

MRS. FANNIE D. ARMSTRONG,
Tupelo, Mississippi.

MEETING DATES OF ASSOCIATIONS 1922

- Sept. 20. Bay Springs—Sylvarena, 8 miles West Bay Springs.
20. Lauderdale County—Causeyville, 15 miles SE. Meridian.
20. Marshall County—Potts Camp.
20. Delta—Marks.
22. Jefferson Davis County—Hebron, 2 miles W. New Hebron.
23. Red Creek (L. M.)—Paramount, 9 miles SE. Wiggins.
26. Sunflower—Drew.
26. Tishomingo—New Liberty, 21-2 miles West Burnsville.
27. Pearl River County—Spring Hill, 8 miles NW. Poplarville.
27. Pike County—Tangipahoa, 6 miles West Summit.
27. Rankin County—Leesburg, 11 miles North Pelahatchie.
27. Scott County—Hillsboro, 8 miles North Forest.
27. Zion—Monte Vista, 10 miles NE. Eupora.
28. Choctaw County—Concord, 5 miles South Ackerman.
28. Franklin County—Concord, 7 miles South Lucien.
28. Perry County—New Augusta.
29. Lawrence County—Jayess.
29. Walthall County—Smyrna, 3 miles North Kioto.
30. Liberty—Bethany, 10 miles Southeast Meridian.
30. Oktibbeha—Sardis, Neshoba County 10 miles E. Philadelphia.
Oct. 3. Carroll County—Mt. Pisgah, 10 miles North Carrollton.
3. Madison County—Camden, 10 miles Southeast Pickens.
3. Simpson County—Stonewall, 5 miles East Shivers.
3. Winston County—Hopewell, 15 miles West Louisville.
4. Newton County—Mt. Vernon, 6 miles South Hickory.
4. Riverside—Lula.
4. Webster County—Double Springs, 10 miles NE. Eupora.
5. Hinds County—Clinton.
5. Mississippi-Memorial, 10 miles East Centerville.
5. Tallahatchie County—Spring Hill, 2 miles West Oakland.
5. Yazoo County—Anding.
5. Covington County—Leaf River, 9 miles East Collins.
6. Leake County—Carthage, 35 miles East Canton.
6. Union—Piedmont, 10 miles North Eddiceton.
7. Land Mark (L. M.)—Bethel, 5 miles Northeast Sanford.
7. Pearl Valley—Laurel Hill, 14 miles South Philadelphia.
7. Washington (L. M.)—Hopewell, George County.
10. Copiah County—Bethel, 9 miles East Hazlehurst.
10. Holmes County—Mt. Vernon, 11-2 miles Northwest Hoffman.
10. Panola County—Pilgrims Rest, 15 miles East Batesville.
11. George County—Rocky Creek, Lucedale, Route 2.
11. Smith County—Harmony, 4 miles Northwest Mize.
12. Choctaw—Pleasant Ridge, 17 miles East Philadelphia.
13. Green County—Sand Hill, Branch G. M. N. Railway.
13. Kosciusko—Pilgrims Rest, 5 miles Northeast Ethel.
13. Lincoln County—Big Springs, 8 miles East Brookhaven.
13. Neshoba County—Mt. Sinai, 9 miles Southwest Philadelphia.
13. New Choctaw—Pine Bluff, Scott County.
13. Tate County—Mt. Manna, 10 miles Northeast Coldwater.
14. Itawamba County—Fairview, 14 miles SW. Red Bay, Ala.
17. Montgomery County—Poplar Springs, 6 miles S. Kilmichael.
20. Kemper County—Frisndship, 1 mile West Portersville.
25. Clarke County—Shubuta.
25. Wayne County—State Line, on M. & O. Ry.
26. Jones County—Sandersville.
Jan. 28. Black Creek—Midway, 8 miles South Clyde.
Bethel (L. M.)—(Time and place unknown.)

NOTE: Please look for errors in above list of places and dates, and notify N. T. Tull, Jackson, Miss.

MISSISSIPPI BAPTIST CENTENNIAL CELEBRATION

As the associations meet please announce the Baptist Centennial Celebration to be put on in Jackson during State Fair week, October 16-21. Every association should plan for bringing a large delegation to the BIG BAPTIST DAY, October 20th, and take part in the grand parade in the forenoon and view the wonderful historical pageant in the evening.

Special features for the week are as follows: Baptist Exhibits at the Liberal Arts Building, Fair Grounds, every day; Big Baptist Day, October 20th, featuring a parade in the forenoon and a historical pageant in the evening; Special Attractions at the Baptist Exhibit Rooms by various Baptist organizations every day.

Baptist institutions, Associations, and individual churches may take part in the parade, October 20th.